

# **Federal Council BULLETIN**

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Vol. XV, No. 4



April, 1932

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## **The Psychology of Peace**

By HORNELL HART

## **The Sense of the Presence of God in Worship**

By BISHOP W. P. THIRKIELD

## **The Evangelistic Year**

By HENRY W. HULBERT

## **Church Giving in the Depression**

By HERMAN C. WEBER

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**A JOURNAL OF INTERCHURCH COOPERATION**

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# Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.....	April 22
EDITORIAL COUNCIL OF THE RELIGIOUS PRESS Washington, D. C.....	April 29, 30
GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH Atlantic City, N. J.....	May 2-28
GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH Cleveland, Ohio.....	May 2—
GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH Pittsburgh, Pa.....	May 2—
NATIONAL CONVENTION, Y. W. C. A. Minneapolis, Minn.....	May 5-11
CHURCH CONFERENCE OF SOCIAL WORK Philadelphia, Pa.....	May 15-21
GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH Columbus, Ohio.....	May 18
GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH Beaver, Pa.....	May 25
COMMUNITY CHURCH WORKERS OF U. S. A. Buffalo, N. Y.....	May 18-20
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A. Denver, Colo.....	May 26
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. Montreat, N. C.....	May 26
GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA Kingston, N. Y.....	June 2
GENERAL SYNOD OF THE REFORMED CHURCH IN THE U. S. Akron, Ohio.....	June 21
NORTHERN BAPTIST CONVENTION San Francisco, Calif.....	July 12-17
WORLD'S SUNDAY SCHOOL CONVENTION Rio de Janeiro, Brazil.....	July 25-31
UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK Geneva, Switzerland.....	August 13-20
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Wiesbaden, Germany.....	August 24-31
GENERAL CONFERENCE OF THE SEVENTH DAY BAPTIST CHURCH Adams Center, N. Y.....	August 23-28
BI-ANNUAL CONVENTION, EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD St. Louis, Mo.....	September 17-20
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Indianapolis, Ind.....	October 11-16
UNITED LUTHERAN CHURCH IN AMERICA Philadelphia, Pa.....	October 12
FIVE YEARS MEETING OF THE SOCIETY OF FRIENDS Richmond, Indiana.....	October 18-24
FEDERAL COUNCIL OF CHURCHES, QUADRENNIAL Meeting Indianapolis, Ind.....	December 6-10

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## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."*

VOL. XV, No. 4

APRIL, 1932

## THE EDITORIAL OUTLOOK

### *A Prayer for Rural Life Sunday*

FATHER OF ALL, may brotherly love prevail between city and town, between town and village, between village and farm. Let there be mutual forbearance, understanding and helpfulness between these several elements in the public body. Let brotherly love prevail between farm owner and farm tenant; may both realize their common partnership and together work the soil from which they sprang.

Let brotherly love prevail between city and country clergy and city and country congregations. May a loving cooperation between these members of God's family sweeten the life of the world.

Let brotherly love prevail between the churches. May brothers in Christ unite in a common effort to stifle the powers of evil and bring in the Kingdom of God.

Let brotherly love continue between the sons of earth and the Son of God, so that the new heaven and the new earth may be brought to birth. In His Name. Amen.

By REV. H. W. FOREMAN

*Archdeacon of the Protestant Episcopal  
Diocese of Erie*

### *Chinese and Japanese Christians Reveal the Power of the Gospel*

THROUGH the dark storm of conflict in the Far East, at least one bright star has emerged. It is the evidence that there is a fellowship in Christ that can bind people together across national boundaries even in times of severe international strain.

A minor phase of this experience of fellowship is that the churches of America, in spite of their outspoken condemnation of Japanese militarists,

and the Christian groups of Japan have had such a common commitment to Christ, and consequently to the cause of peace, that they have been able to maintain close and sympathetic relations with one another. The latest exchange of cablegrams illustrates this. On February 26, the Federal Council of the Churches of Christ in America cabled to the National Christian Councils of both China and Japan, urging that Christians of all three nations should stand together in resolutely seeking peace. The National Christian Council of Japan cabled its appreciation of the American message and reported that it was petitioning the Japanese government for a peaceful settlement.

Much more impressive is the fact that the Christians of China and of Japan have refused to allow the political tension between the respective governments to separate them into hostile camps. According to a cablegram to the International Missionary Council and a longer wireless dispatch to *The New York Times* on March 10, a group of Chinese Christians invited representatives of the Japanese Christians to come to Shanghai. The Japanese Christians accepted the invitation and went to Shanghai to confer with their Chinese brothers in the interest of peace between the two nations.

It has long been a reproach to the churches that in times of political strain the spirit of nationalism has been stronger than the spirit of fellowship in Christ. During the World War, American Christians and German Christians gave way to hatred and slaughtered one another in cold blood. Since then, we dare to hope, there has been a rebirth among Christians of a consciousness of their being one body in Christ throughout the world, a fellowship which no political or economic considerations should ever be able to sever. In the conflict in the Orient, Chinese and Japanese Christians have uniquely revealed the reality of this fellowship, and have



given persuasive evidence that the Christian Gospel can truly be the reconciling power of the world.

### *Preserving Peace In Time of Strain*

THE Sino-Japanese controversy has sharpened public discussion regarding ways and means of preventing nations from resorting to military action in violation of their peace pledges. Moral suasion has been and is still regarded as the most potent factor; other instruments designed to secure peace are of value only as they reflect a deliberate will-to-peace in the world community.

But the question has to be answered as to the most effective forms in which the will-to-peace is to be expressed in times of special strain. In its recommendations to the churches on the Shanghai crisis, the Administrative Committee of the Federal Council of Churches pointed out one important possibility in its suggestion that our Government "forbid the exportation of arms and munitions to China and Japan."

That the proposal is more than the dream of idealists is evidenced by the fact that the Committee on Foreign Affairs of the House of Representatives has approved a joint resolution to the effect "that the American delegates participating in the general disarmament conference now being held in Geneva, Switzerland, be requested to propose a multilateral agreement renouncing the sale or export of arms, munitions or implements of war to any foreign nations, in accordance with the intent and purpose of the Kellogg-Briand pact renouncing war as an instrument of national policy."

Going a step farther, the Administrative Committee said, "If every other measure for the restoration of peace should fail, and the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently sever trade and financial relations with such nation, we believe that the United States, as a last resort, should declare an embargo on trade with that nation." The emphasis here is to be placed upon the qualification *as a last resort*. It is of importance, too, to note that the Council carefully specified that such action should "not include a naval blockade or a resort to any other type of naval or military pressure."

The Committee on Economic Sanctions, organized by the Twentieth Century Fund, in a report

on March 2, after supporting "a cessation of any shipment of arms or munitions or other absolute contraband," as a means of preventing resort to war, also advocated "such further economic sanctions and concerted measures, short of the use of force, as may be determined to be appropriate and practical under the circumstances of any given case." That juridical status may be given to this and kindred proposals, the Committee recommends "that the Government of the United States, as an initiator of the Pact of Paris, call a conference of the signatories of that Pact with a view to their adherence to a supplemental protocol or treaty which shall provide for such consultation and action as are here suggested."

Both in the Federal Council's statement and in that of the Twentieth Century Fund's committee of experts, it is made clear that the proposed policy of non-intercourse with nations violating their peace commitments requires the concerted action of the nations and must not be connected with military procedures of enforcement. The significance of the policy lies in the fact that an aroused public opinion seems more than ever determined to find practicable methods for restraining the hand of war.

### *The Good Shepherd in the Twentieth Century*

NEXT to the parable of the Prodigal Son, no parable in the New Testament is more significant for these times than that of the Good Shepherd (John 10:1-18). The picture of the Prodigal Son deals with the restoration of wayward and sinful people—a perennial task of religion and always fundamental in the Gospel. The picture of the Good Shepherd portrays, in terms of Christ's own life, the dedication of talent to the more abundant life of humanity—the crucial need of modern society.

Consider the government of our cities in the light of the parable of the Good Shepherd. In the United States, municipal government is wasteful and inefficient because (as disclosures in more than one metropolis are showing us) it is so largely self-seeking, subordinated to the private interests of either individuals or political groups. Municipal government will continue to be bad until the principle of the Good Shepherd is applied, until, from the mayor down to the humblest policeman on his beat, the vast staffs of our great cities are consciously devoted to making life safe and wholesome for the body of citizens.



Nowhere has the Good Shepherd's principle of the dedication of talent more significance than in industry and business. Nowhere are the activities of the acquisitive spirit more apparent or serious. Once the leaders of industry set out to enrich themselves instead of devoting their abilities to securing more abundant economic resources to the population of the nation, there can be but one result, a disproportionate and disastrous distribution of the national income. Professor Willford I. King of the National Bureau of Economic Research estimates the distribution of wealth in the United States in 1921 as follows: one per cent of property owners held thirty-three per cent of the wealth, while ten per cent owned sixty-four per cent. The average income of all wage earners in 1927 was \$23.17 a week. Millions of families fell below this income.

But this is not the worst. The glaringly disproportionate distribution of national income depletes the purchasing power of the manual workers and becomes one of the effective causes of unemployment and business depressions. Deeper still, the emphasis on the motive of gain acts like a virus in society, so that nearly all become unduly acquisitive. The result is conflict instead of cooperation, an appalling amount of graft throughout society, suspicion, bitterness and the class struggle.

To this society comes the word of Christ: "The Good Shepherd giveth his life for the sheep," "I am come that they might have life and have it more abundantly." Applied to industry, this means the dedication of industry to the spiritual welfare of mankind. Applied to the men of power in industry, it means a consecration of their abilities and resources to this end, in the spirit of Christ's consecration of Himself. It means a reversal of the driving motive of industry.

In Russia, the social use of skill is being sought by coercion. In the parable of Jesus, the act is voluntary: "I lay down my life. No man taketh it from me; I lay it down of myself." Society will finally go one way or the other: the way of a voluntary consecration of industry to the more abundant life of the people or a coercive act of enforced social service and control.

The voluntary consecration of power inspires confidence and goodwill, is reconciling and redemptive. The masses follow when they recognize truly unselfish leadership. Society under such guidance could be changed by a silent revolution into a glad and happy social order. Poverty would disappear. The horror of un-

employment would pass like a nightmare with the coming of day.

The only way to start such a voluntary change of objective is for individuals—especially those in positions of high influence as public officials, as employers, as executives—to make their own consecrations. The contagion of their spirit will spread from heart to heart as it did when Christ was upon earth.

Such a dedication of talent is the highest test of reality in religion in our day.

### *We Learn to Say "WE Did It"*

THE members of the Protestant churches of almost every community need the ability to say "we" and "our" with greater fervor and with wider meaning.

Because of the divisions and sub-divisions of today the earnest use of these words is more likely to suggest nothing more inclusive than a sectarian group, rather than the strong fellowship of all those who pray "Our Father." When we hear someone tell with great zeal how "our church" did so and so, we are not always favorably impressed. In fact, we may be irritated. The phrase too often refers to the interests of only a single congregation, and so seems an evidence of denominational selfishness or even arrogance.

This ought not so to be. We should, when speaking of the Church, be able to say "we" and "our" with the consciousness that we are members of a great and indissoluble fellowship in Christ. We should be stirred and thrilled when we use these words because we sense the noble comprehensiveness and amplitude of the Church and our oneness with all the great company of those who, though they call themselves by different denominational labels, all live and work together as disciples of one Lord.

This sense of fellowship and the resulting unity of action need not be a utopian dream. In spite of denominations and sects, we can be thrilled by the sense of a common life and a common work. We can have our group loyalties and at the same time have our far greater loyalty. This is the strength of the federation idea.

We have learned this in our civic interests, for federation is a great American policy, wrought by George Washington and his associates into the American Republic. When the union was formed, the zealous citizen of Massachusetts did not think enthusiastically of the fellow-citizen in Pennsylvania or in Virginia. They had not come



to the point of saying "we" in a large way. To-day, with what zeal do we speak of "Our Country"!

The same development is working itself out in our religious life. Thirty years ago, the principle of federation was first applied to the separated churches of a city, the City of New York. Twenty-six years ago, the denominational bodies of a state federated for the first time, in Massachusetts. Then, under the influence of some thoughtful, large-visioned clergymen and laymen, the principle was applied to the national denominational bodies, and twenty-four years ago, the Federal Council of the Churches of Christ in America came into being. It became more natural for Protestants to say "we." Now there is developing in America a Christian unity which is rich in variety yet increasingly strong in the bond of fellowship.

This new consciousness of a common life and of united strength has come in city, state and nation through thinking and planning and serving together. The words "we" and "our" mean more to the churches than they have ever meant before. They will grow richer in content as we enlarge and improve that cooperative planning and service.

A council or federation of churches is the best symbol of Christian unity that we now have. When the readers of our daily papers or religious journals see those words, as they do with increasing frequency, they think of churches united in activities. It is impossible to estimate the gain that has come to the Church as a whole through the deepened and widened fellowship.

The present period of the year is one in which many councils of churches are engaged in making financial preparation for the next year's work. The difficulty of doing this under present conditions is great, but not without its blessing. Church members are saying "we must" with greater seriousness. They are saying it not merely as individuals but as churches. For a council of churches, unlike many other forms of Protestant cooperation, is more than a grouping of individuals. It is a grouping of the churches themselves.

A convincing expression of the new cooperative spirit is found in the experience of the Brooklyn churches during the last few weeks. The sudden death of Dr. Frederick M. Gordon, for twelve years secretary of the federation of churches of that city, placed upon its officers the task of "carrying on" and raising its budget without him. The outstanding fact about the campaign for funds was the emphasis upon the fact that the federation was really the churches them-

selves working together. The request was made that every church should put the federation into its budget. The extent of the response has been heartening; it has revealed the consciousness of oneness that had been developed. It is a prophecy of the day when the humblest member of the smallest church will be conscious of belonging to and supporting the whole Church of Christ and will be able to say of every Christian achievement, "we did it" and "our Church was equal to its opportunity."

### *Protestants, Catholics and Jews Can Understand Each Other*

FOR at least four reasons the National Seminar on Religious Liberty and Mutual Understanding, held in Washington last month, and attended by Protestant, Catholic and Jewish leaders, was a noteworthy gathering. Perhaps it may even prove to have marked the beginning of a new stage in the relations of these three groups to each other.

In the first place, it was noteworthy that such a conference actually met. Local "seminars" of a similar character have been held for several years and had prepared the way for this one, but, so far as we have been able to learn, this was the first time when representatives of the three groups have come together in a nation-wide gathering in the sole interest of better understanding.

Secondly, the danger that, in the interest of a merely superficial goodwill, strong convictions might be watered-down or important differences glossed over was completely avoided. There was no shilly-shallying disposition to reduce everything to a colorless least common denominator. The Catholic spoke of what the Blessed Sacrament meant to him; the evangelical Protestant bore witness to his faith in his Divine Lord; the Jew gave evidence of his devotion to the distinctive heritage of Israel. Instead of obscuring the differences, the members of the Conference learned to hold their differences in a spirit of mutual love and respect.

In the third place, mere "tolerance" was never regarded as enough. In fact, tolerance was not a popular word at the conference; it seemed to smack too much of a spineless indifference toward all religious convictions or else of a patronizing condescension. *Understanding*, not tolerance, was the key-word.

Finally, along with differences too great to be ignored, the three groups found that they had at least one great common interest in which they



could stand shoulder to shoulder—the support and defense of faith in a righteous and holy God as over against the tide of materialism and skepticism and atheism in the world today. At many points they might follow separate paths; at one point their paths came together—the point at which the whole spiritual conception of the universe and of human life was at stake.

### *The Rural Mission of the Church*

IN HIS statesmanlike report on "The Rural Mission of the Church in Eastern Asia," published by the International Missionary Council, Kenyon L. Butterfield declares that "The general principles of advancing the Christian cause in rural areas are substantially the same in all parts of the world." He has lately added that he believes the training of a rural minister in our own country and of an agricultural foreign missionary should be in principle the same.

There are a number of things about Dr. Butterfield's narrative which make it noteworthy. He tells of "great stirrings of peoples," of masses of underprivileged dwellers on the land struggling and groping for better things, realizing that their present status is not inevitable. He describes the new ideas now being brought to germination in Asiatic countries, as a result of such influences as the contacts of the World War, the new use of motor vehicles, compulsory education in Japan, the Mass Education Movement in China. He points out that we cannot overlook the fact that "communism has made its promises of better things" to the Asiatics. Behind the hopeful trends he sees the influence of the Christian missionary.

The essentials in Christian rural work in Asia, according to Dr. Butterfield, are, among others, a convincing message, educational evangelism, a parish serving the community, trained leaders, more comprehensive study, church cooperation with other agencies, more adequate cooperation from the peoples of the West. "The only practicable way is to select suitable rural centers, and demonstrate in them an intensive form of work that may eventually spread over wide areas as the church grows in power and influence."

"The problem is so vast, the stakes are so high," Dr. Butterfield concludes, "that Christianity must catch a new vision of its obligations. It is a matter requiring a re-education of the missionary constituency and the training of a new

type of missionary. Much of the work can be done in the field by a re-casting and a re-arrangement of program and personnel. But if the Christian enterprise is really to take leadership in the rural reconstruction movement, the West must give far more largely than now both financially and in personnel."

All of which, we hope, will find its way into the thinking and planning of the churches, both at home and abroad. A letter from an agricultural missionary in China suggests one of the many practical implications of the report: Has not the time come for a much closer relationship, for much more frequent contacts, between the agricultural missionary forces in other lands and the rural church forces in the United States?

### *The Quakers Represent Us All!*

IN THE increasingly close cooperation of church forces as they face social issues, it is gratifying that certain groups, because of unusual training and experience, are qualified to undertake special projects, and in so doing to carry with them the support of all.

A striking illustration of this functional cooperation is seen in the present tremendous program of relief and rehabilitation which has been undertaken by the American Friends Service Committee in the soft coal areas. Because of the Quakers' past record of skillful and efficient relief work in war-torn Europe, they command an exceptional degree of public confidence.

The Federal Council of Churches has heartily endorsed this undertaking and is cooperating vigorously in the raising of funds, food and clothing. The cordial cooperation of various denominations and state and local councils of churches has also been secured.

The Quakers' relief work has already developed to large proportions. There are forty-six field workers in thirty-one counties of six states, feeding 32,000 children in school, and giving milk to 3,000 pre-school children and expectant mothers. Forty-two tons of new and used clothing have already been secured and distributed. The program also includes efforts at rehabilitation and reconstruction, including adult vocational training, placement service, farm placement, gardening projects, recreational activities, and camp rehabilitation projects. All the work is carried on without any discrimination with regard to race, political or trade union affiliation.

We bespeak the most generous support for this most urgent Christian service.



# THE PSYCHOLOGY OF PEACE

By HORNELL HART, *Professor in Bryn Mawr College*

(A radio broadcast over WIP, February 21, 1932, here slightly abbreviated)

WILL Europe be a battlefield again, within this decade or next? Will slaughtering armies march and countermarch in Asia during the next few years? Will America teeter again on the brink of a vast and hopeless world catastrophe?

Answers to these questions hinge partly on world markets, tariffs, war debts and reparations. Partly they hinge on politics. But, above all, the outcome depends upon psychological factors.

If we want peace, we must first understand the psychology of war. What is it that makes nations concentrate their energies in these vast and terrible efforts to kill and destroy each other? It happens this way. Nations have interests which keep expanding—their populations, their commerce, their foreign loans, their sources of raw materials, their travelers into foreign countries, all reach out wider and wider. But, as each country thus expands, its interests come into conflict with the growing interests of other countries. Two different nations want the same oil fields, or want to sell their cotton cloth in the same foreign country, or want to control the same railroad. The rivalry brings disputes and clashes. Each country sees its own side of the case so clearly that it feels the other country must be unscrupulous, wicked and even diabolical not to give in. A dramatic episode explodes the gathering forces of suspicion and resentment: as, for example, when the sinking of the battleship *Maine* set Spanish War sentiment aflame, or when the shooting at Serajevo set off World War hatreds, or the torpedoing of the *Lusitania* brought to a climax American sentiment for entering the war, or when the explosion on the Manchurian railway last fall brought Japanese invasion.

Once the opposing hatreds are unleashed, they intensify each other. Each warring nation regards itself as angelic and the enemy as devilish. Every evil story about the enemy is believed eagerly; but to doubt the noble purpose of one's own country becomes treason.

Before the World War, America had a creative partnership with Germany, as with other nations. Our industries busily manufactured goods to exchange for German products. We enriched our culture by playing the music of her composers, by traveling through her cities, by sending students to her universities. She profited by American inventions; we profited by German inventions. Her sons and daughters became bone and sinew in the new race of Americans. Then, suddenly, each nation began to

use its energies to destroy the other. We refused to listen to German music or even to the German language. We believed outrageous lies about German atrocities. We decorated as heroes the soldiers who showed skill and daring in killing Germans. We turned from creation to destruction, from comradeship to hatred, from progress to a relapse into barbarism.

This change from creative partnership to mutual destruction is wholly irrational and insane. It does not achieve the purposes for which it slaughters and destroys. In the World War, what were the purposes of the chief participants? The Czar's government and the French fought to prevent German and Austrian invasion, but both France and Russia were invaded and widely devastated; the Czar's government was obliterated forever from the face of the earth. Germany fought to deliver herself from an iron ring of enemies and to establish her place in the sun by building up a far-flung empire. Germany had her empire torn from her, her wealth destroyed, her industries bankrupted, her babies starved, her youth slaughtered, her future darkened for decades, if not for generations.

Great Britain fought to prevent the invasion of Belgium and to preserve the prosperity of her empire against the Germany navy. The German navy has been destroyed, but so was Belgium, and the prosperity of the British Empire has suffered from the effects of the war a series of staggering blows. The United States fought to save American lives, to avoid paying tribute to Germany and to make the world safe for democracy. But by entering the war we sacrificed tens of thousands of American lives, we invested 20 billions of dollars in bad war debts, and we laid upon ourselves a tribute of a billion dollars a year to care for the human wreckage which war made out of our veterans. As for making the world safe for democracy, the era since that struggle might well be called the age of dictatorships.

When we confront the realities of past wars, we make a momentous discovery. No one nation, and no small group of nations, have been the makers of war; and no nation has been consistently and wholly a defender of peace. But in every nation there are a few war-makers who are a menace to the safety of the world. In Germany, at her height of power, there were war lords who plotted conquests. In Japan today there are some leaders who seek to dominate Asia by force of arms. In Great Britain in the past *some*



leaders have sought to subjugate and exploit great empires in Egypt, South Africa and India. Even in the United States there have been a few munition makers, a few army, navy and militia officers, a few newspaper publishers, and a few belligerent citizens, who have wished to embroil us in wars of conquest and oppression, and who have wanted to extend our military power widely over the earth.

### WAR CAN'T BE ENDED BY WAR

What shall we do to defeat the purposes of these destroyers of civilization? One thing is clear: if we want peace, we shall *not* seek it by *making war on the war makers*. Back in 1917 we tried that. It didn't work. We were going to deliver the German people from their imperialistic war lords. We won a military victory, but as a project to bring peace that war was the world's supreme failure. The hatreds left by that war are smoldering sullenly all over Europe. The armaments left by that war are crushing the taxpayers of the world. The debts and reparations left by that war are helping to hold the world down in the deepest depression of industrial history. No sane and intelligent person who remembers the events of the past fifteen years will urge making war in order to bring peace in the Far East—or anywhere else.

What shall we do then—let the war-making minority destroy the civilization of the world? Not while courage, intelligence and idealism still live! Peace *can be won and preserved* if the leaders of the great peace-loving majority in the world will cooperate to frustrate the war-makers.

That cooperation has already begun. It has made encouraging progress. Most of us wish that the efforts of the United States and the League of Nations to check the disaster of war between Japan and China had been more completely and promptly successful. But the achievements in this crisis should be compared, not with perfection, but with what happened in 1914. It is now five months and three days since September 18, when an explosion on the South Manchuria railway tracks near Mukden was followed by immediate Japanese invasion. Since that date, Japan has overrun Manchuria, and has launched her attack on Shanghai. But the United States, and the rest of the world through the League of Nations, stand united for peace, and are exerting increasing pressure for cessation of hostilities and a just settlement.

Compare this with the World War in Europe. What had happened by December 1, 1914, when five months and three days had passed since the murder of Archduke Ferdinand at Serajevo? At that time, for lack of a League of Nations and of world will to peace, ten nations had declared war on one another; Belgium, France, Prussia, Russia and other countries had been invaded, and a dozen great battles

had been fought on widely separated fronts. Regretting deeply, as we must, that actual war has broken out in the Far East, let us thank the peace machinery built since 1918 that the war-makers have not been able to plunge the world into new death-throes, and let us take courage to play each our part in carrying forward the struggle toward peace.

### ANTIDOTES FOR WAR

In that struggle there are six aspects to which we may make our contribution:

The first antidote for the vicious circle of war hatreds is determination to achieve dispassionate understanding between nations. To get dispassionate understanding we need above all things to insist upon hearing both sides in international disputes. Especially we need, when our own country is involved, to hear fully and without antagonism the side of our opponents. In the present issues of world peril, we need to try with all earnestness to understand clearly the attitudes of the Japanese, the French and the Russians, as well as the attitudes of other nations.

The second step in the campaign to break down war psychology is like unto the first. We must have full, frank, impartial and searching publicity about the forces which make for war. Let there be no hypocrisy, no under-cover pressures, no fraudulent propaganda. The whole world must know the truth about what is happening in the world arena—truth undistorted by hatreds or by greeds. At the strategic points of the world there is now as fine a body of publicists as history has ever known, ready to tell us the facts. Our part is to keep demanding those facts, and to grasp them as they come.

Third in the campaign for peace must be the concerted determination that no aggressor shall be allowed to profit by conquest. Secretary of State Stimson has enunciated that principle in a note to Japan. The League of Nations has taken a similar position. War-makers must never be allowed to gain by their ghastly business. And that should apply to munition makers as well as to war-like governments.

Nature herself works with us to prevent ruthlessly aggressive war-makers from winning the spoils of war in our modern world. Japan fights to secure herself against being disturbed in Manchuria, to break down the boycott which is strangling her trade in China, and to extend her sphere of influence on the continent of Asia. But profitable commercial relations under modern conditions depend vitally upon goodwill, upon mutual faith and confidence, upon financial credit. Civilization itself is founded upon these intangibles—upon trust, goodwill, mutual service, and financial credit. Our present depression is the outcome to a great extent of our loss of these essential intangibles in world relations.



Fourth in the peace program should be continuous pressure to bring home to the war-makers the aversion of the civilized world toward military aggression. Moral force works slowly, but it *works*. Those who seek to promote their private or national policies by bombing defenseless women and children, and by breaking ruthlessly their own solemn promises, must be made to realize that their acts make them moral outcasts.

Fifth, we must steadily refuse to be infected with the war insanity. We must consistently and implacably resist the forces which would draw us into the maelstrom. Provocations have arisen and will continue to arise. Because a maniac strikes one in the face is no excuse for becoming a maniac.

Sixth, we must refuse absolutely to cooperate or

connive in the activities of the war-makers. Let no munition maker be permitted to supply war materials to any aggressor nation. Let all the world refuse to be partners, in any way, shape or form, with the forces which are tearing at the foundations of civilization.

Peace is not a negative thing: it does not mean merely refraining from slaughter and destruction. Rather it is the positive achievement of creative co-operation. We think of peace too much as a remote goal, to be attained at some future time by the world as a whole. That is wrong. Peace can be attained right now, in the life of every individual who is willing to learn to live in creative companionship with his fellows. No world cataclysm is able to destroy that peace, when it is truly attained.

## *The Sense of the Presence of God in Worship*

By BISHOP WILBUR P. THIRKIELD

*Chairman of the Federal Council's Committee on Worship*

**A** FRESH and vital interest in worship is awakening throughout all Christendom. The quest is for a return to the liturgical ideals of the Early Church, reviving the living spirit of true worship. It recognizes the growing feeling for a congregational act of worship; a church no longer silent, but active and vocal in the service.

This movement is springing up in the Protestant church of Germany and other lands of the Reformation, such as Holland and Switzerland. It has reached America. When we contemplate the square, unadorned meeting houses of the Puritans, and their stiff and formal service, it is almost with a shock that we learn, for example, of the wide sweep of liturgical reform in the Congregational Church. A Commission on Worship has held conferences from Boston to Seattle with the aim of reestablishing worship "as the foremost activity of the Church." Years ago, the Presbyterian Church adopted a Book of Prayer, recently revised. The same movement is evident in other churches.

The real question in thousands of our Free Churches is not one of ritual, or of the enrichment of the order of worship. It is rather the securing of a sense of the presence of God in the service of the sanctuary. The lack of a spirit of orderly and devout conduct of the service and reverence in worship is a weakness in great numbers of our churches. Men crave to hear the note of eternity in the sanctuary. Moments of holy silence make strong appeal.

It has been well said that Gothic architecture and

formal religious education, great choirs and responsive services will no more avail than the reactionary theology, scantily educated ministry and block meeting house of a generation ago. What is called for is not only forms of worship, but also a prophetic ministry instinct with the spirit of awe and reverence, which shall bring through the sermon such a vital sense of God's presence and the power of redeeming grace as will lead men to say, "Surely the Lord is in this place." As Moffatt says, "No hot little soul, nor argumentative lecturer, no person set on eloquence is equal to this high and holy task."

True worship will react on the preacher and give to the sermon the sacramental note. Applause, all too common, would be a profanation in such an atmosphere. Truly, the themes announced for Sunday too often suggest pandering to popularity rather than prophesying for God. There should be such a spirit of worship that when the preacher enters the pulpit his very bearing will suggest: "Now are we all here present before God, to hear all things that are commanded of God." This would preclude careless and unpremeditated informality, diverting anecdotes which destroy the spirit of worship. The spirit of the minister should be: "I seek not yours, but you. For your sakes I sanctify myself. I do not obtrude myself. I sink my own individuality in turning the thought and spirit of the people to God."

This calls for self-effacement, the vicarious spirit, hiding behind the Cross. The supreme need of the hour is a devout, worshipful ministry, aflame with



the Spirit of Christ; a preaching that exalts and enforces a redemptive message; a Gospel that burns its way into the hearts and consciences of tempted, sinning men; an evangel that brings men to God.

We must face two facts: first, that in most churches where the pulpit has held the center and worship has been subordinated, *church attendance has declined*. Furthermore, increase in membership in these churches has not kept pace with the growth of communions in which a devout and helpful service of worship is provided.

In the report on additions to membership in the Protestant churches of Metropolitan Chicago for 1929, made by the Secretary of the Chicago Church Federation, at the Union Ministers' Meeting on May 26, 1930, it is rather startling to find that the increase in the Lutheran Church is greater than that in the Presbyterian, Methodist Episcopal, Baptist and Congregational Churches combined, the increases standing in the above order. The Protestant Episcopal Church is next to the Lutheran. Sixty per cent of the additions were on confession of faith, or reaffirmation of faith. Let it be borne in mind that the Lutheran Church holds to a liturgical service, to its evangelical doctrines, to the centrality of the Cross and of the Holy Sacrament, to catechetical training of youth, and to a definite creed.

It is significant that the Roman Catholic goes to church for worship. Not from fear merely, for no record is kept, and receiving the sacrament once a year keeps him in good standing. It is an oft-repeated saying that Protestantism brings a man to his feet, while Catholicism brings a man to his knees. Furthermore, Christian Science churches are filled. There is no sermon. Reading the Scripture, worship and meditation fill the hour. The lodges of secret orders, with their impressive robes and ceremonials, in which much attention is given to ritual, are building vast and costly temples, have gained the loyalty of thousands and weakened their devotion to the Church.

It is well that a new emphasis on worship is now impressing the heart and mind of man; otherwise the radio and phonograph and speaking movie shall make him merely a *listening* instead of a *worshiping* being. Gamaliel Bradford has sounded the warning that in this noisy hurly-burly age, with all its distractions, men may forget God. In all true worship there comes to man an awareness of God, a sense of the immediacy of God. What a world we face! Gossip speaks of this "unspiritual-looking age of ours, so restless and hot and fussy and dreadfully energetic, not much given to prayer, chary of meditation, living in a constant whirring of machinery, turning our very churches into noisy factories, full of the smell of oil and elsewhere rather earthy at the best."

Truly, the air is full of voices, and the ears of men din with much speaking. The Church has rivals. If the sermon be supreme and the chief end of the service; if the prayer be rambling, didactic, informing, personal and subjective; if in the service there is no access to God through other avenues of the soul besides the intellect; if through spectacular music, or empty maze of "preliminaries" or brilliant display of rhetoric, people are so diverted by the fireworks as to lose the light of the stars—men will prefer the quiet atmosphere of the home and the superior sermon over the radio.

### RURAL LIFE SUNDAY

A pamphlet giving suggestions in regard to Rural Life Sunday, to be observed this year on May 1, 1932, the fifth Sunday after Easter, may be secured from the office of the Home Missions Council, 105 East 22d Street, New York, N. Y. Single copies are available at four cents each; one hundred copies, \$1.50.

The pamphlet was prepared for the Town and Country Committee of the Home Missions Council and the Federal Council of Churches by Rev. H. W. Foreman, Archdeacon of the Protestant Episcopal Diocese of Erie, Pa., and contains a Rural Life Sunday Message which is suggested for reading from the pulpit. It also includes the testimony of ministers who have previously observed Rural Life Sunday, information as to ways in which a local church may observe the day, and suggested order of service, sermon topics, prayers and poems.

### W. H. HOOVER DIES

The Federal Council of the Churches lost one of its most generous supporters in the death of William H. Hoover of North Canton, Ohio, on February 25. Mr. Hoover was the founder and chairman of the board of the Hoover Company, manufacturers of vacuum cleaners.

Mr. Hoover was widely known for his philanthropy and especially for his interest in progressive religious movements.

The Administrative Committee of the Federal Council, in expressing its deep sorrow in the death of Mr. Hoover and its lasting gratitude for the help which he had given, paid a tribute to his "sterling Christian character, his passion for Christian fellowship and unity, his courageous stand for social justice, his application of the Christian spirit to business life, and his vision of world brotherhood."

The Council was represented at the funeral by Rev. Fletcher Homan, Executive Secretary of the Youngstown, Ohio, Federation of Churches.



# THE EVANGELISTIC YEAR

By HENRY W. HULBERT

*Framingham, Mass.*

“THE light of the Glorious Gospel of Christ” shines for the whole year round, all the 365 days of it. And each season brings its special significance and natural appeal, no one of which should be neglected by any spiritual leader. It is a glaring psychological mistake to leave out of account these varying factors and to concentrate evangelistic efforts on any one part of the church year.

The Advent season, closing with the Christmas festivities, gives opportunity to press home a phase of the Gospel message to certain minds and temperaments that might not be reached so effectively at any other time. It is then that the startling proclamations of the prophets, linking the Old Testament with the New, may lead up to the compelling story of the Incarnation in the birth of the Christ. There is a peculiar tenderness that reaches certain hearts, old and young, as the whole world witnesses to the rising of the Sun of Righteousness, the Heart of God made manifest through Jesus Christ. The roll of any church will show a definite percentage who took that occasion to confess Christ and to claim their part in His Church. They might well be called “Christmas Christians.”

The Gospel accounts of the beginnings of Jesus’ ministry and the call of the first disciples also have their special appeal to hearts that may not have been touched even by the joy of Christmas. The testimony of the stern Baptist brought Andrew and Simon and Philip. The night-talk with Jesus sounded to the depths the soul of Nicodemus. Many earnest hearts have been led by these scenes to take their places as witnesses for Christ. They may rightfully be called “Epiphany Christians.”

Then, there is the touching story of the devotion of the Holy Family going as a unit to the House of God for dedication and consecration on February second. The best texts and all latest revisions have changed this incident from a bit of Old Testament legalism to a New Testament household festival, the most beautiful of its kind in the Bible. The first Sunday of February is more and more being commemorated as “Family Sunday.” The evangelistic appeal of that occasion and of all that goes naturally with it should be recognized as having the greatest possibilities. A hundred per cent invitation to the homes of any parish to appear that day as complete families, young and old, in their chosen church for consecration and dedication brings home to each mem-

ber the solidarity of the family unit together with the sacred duties of parents and children.

The Lenten appeal has long been recognized as of special significance, a time of instruction, of examination, of repentance, of prayer and preparation. Probably this will be accounted the most important of all the evangelistic seasons. Deep searchings of heart are called for, confession of sin, the conquest of besetting faults, forgiveness of enemies, humility.

These influences reach a climax in Holy Week, when the whole world comes under the shadow of the Cross. Hearts that have resisted the call of Christ are broken. The loneliness of the Master, weeping over Jerusalem in the midst of the triumphs of Palm Sunday, His high indignation over the desecration of the Temple, His tender counseling of the still-blinded disciples, His agony and bloody sweat in Gethsemane’s garden, the story of the Cross, all these conditions powerfully influence perhaps the majority of those annually coming into church membership.

The Easter season, forty days with the risen Lord, can reach still another type of mind and heart and experience. Too often all active church work is given over at this point. Preachers seek a period of rest. But these forty days are as necessary now as they were to the doubting Thomas, when the risen Lord brought back from what seemed a total failure the nucleus of a church, which, in an astonishingly short time, conquered the Roman Empire. This is just the season in the church year when spiritual leadership is needed for the most delicate personal evangelism.

Then comes Pentecost, a harvest season of the Church, typified by the harvest season in Palestine. The New Testament church bore testimony to the results of united prayer and came forward on its spiritual birthday to the beginnings of a peaceful conquest of the world. St. Paul observed the anniversary of the day, hastening from Ephesus to be in time. The ancient and medieval Church kept the festival of Pentecost, which was observed as a spiritual harvest period, especially among the youth, who, after instruction, were privileged to take their places in full membership in the church.

The last word in religious pedagogy is that the best time for such entrance upon specialized Christian service is at the early adolescent age. Then children are leaving grammar and junior high school, the majority to go out into life’s work, a large minor-



ity to step into the discipline of high school or academy, where parental influence and example often have less power. The Pentecost season, leading on to Children's Day, furnishes a most important evangelistic opportunity. No child should leave school without having the attitude toward religion carefully and wisely attended to. It would not be a rash prediction that Pentecost will again be one of the great days of ingathering in the churches, as indeed it continues to be in the Roman Catholic body.

Then comes the special summer emphasis on God in His world, the beauty and marvel in nature, in their most striking aspects, the heavens above and the earth beneath, of bird and flower, seashore and mountain, a continuous creation as man cooperates with the Divine. There are multitudes of souls that are reached with these surroundings as at no other time of the year, when every bush may be a burning bush and every lily of the field arrayed more resplendently than even Solomon in all his artificial glory. The laws of growth, science in all its breadths and depths, never came so near to being a revelation of God as now, and no spiritual leader should fail to use such an aid in reaching souls.

The autumnal harvests appeal to still another temperament. In one way or another the equivalent of the Hebrew Feast of Tabernacles is celebrated with the genial Thanksgiving note, calling families together

in gratitude to Almighty God. The season naturally lends itself to profound thoughtfulness and a deepening sense of duty and devotion. The signal place of the Church and its services makes special claim at the opening of the new season, and church membership and active personal support are pressed upon the attention of the whole parish.

A discussion of the evangelistic year cannot be complete without laying emphasis upon All Saint's Day (November 1), which is more and more becoming the whole world's Memorial Day. It is a commemoration of all who have rendered signal service to the world. It may have special reference to those who have recently set particular examples for home and Church and country and humanity. Here again the challenge to high and noble living may be properly sounded forth in such a way as to reach still another type of mind and heart. The roll of the faithful may well be called to mind, joining on to that of the mighty seers of old, the prophets of Israel who laid the foundations of our whole life and government, justice, mercy, truth, beauty, chivalry, humanity and world-fellowship.

Such is the wide variety of the evangelistic year, never twice alike and bringing the heart of the Gospel at home and abroad to every type of human need. The technical word "evangelism" may not once be mentioned, but its message is to be steadily pressed home.

## The Bishop of Winchester — *An Appreciation*

By HENRY A. ATKINSON\*

THERE are men one naturally respects because of their ability, learning and achievements, some whom one esteems because of their sterling qualities of character, some whom one instinctively likes, some for whom one has a profound and sincere affection. It is seldom that one finds a person for whom he cherishes all of these sentiments. But the Bishop of Winchester, Dr. Frank Theodore Woods, who died on February 27, 1932, was the embodiment of them all. Now, after his death, I realize that he was one of the few men with whom I have been associated who have supremely commanded my esteem and deep affection. I have worked with him for more than ten years and have come to know him for one of God's true noblemen.

Dr. Woods was a man of massive proportions, six feet and two inches tall, athletic, robust in personality, and a natural leader of men. He was very proud of

the fact that he was the great-grandson of Elizabeth Frye, and he himself attributed much of his interest in social betterment to this inheritance. He was educated at Marlborough and Trinity College, Cambridge, where he made a remarkable record. He studied for a short time at Ridley Hall, Cambridge, where he became identified with the evangelical views of the Anglican Church. He was ordained in 1897, and began his career by serving as curate at Eastbourne and later at Huddersfield.

Successively he served a number of important parishes, the last of which was Bradford. In this post he found at once that he had thrust upon him very great responsibilities, for it is said to be one of the most difficult parishes in England, as well as one of the most important. Frank Theodore Woods proved equal to the task. In dealing with the people he never stooped to the crowd, but, being a true democrat, he lifted men to his own level. This made him very popular with the large industrial population he

\* Dr. Atkinson writes out of his close association with the Bishop of Winchester in the leadership of the Universal Christian Council for Life and Work.



was called upon to serve. His sermons were simple, straightforward, convincing. He came to know the point of view of everyday people and he interpreted to them the Christ whose servant he sought always to be.

Those of us who were most closely associated with him will never forget the clear and direct way in which he approached a subject. As chairman, when there was a marked difference of opinions or a clash of personalities, he would patiently listen until it seemed to him that argument was getting out of hand, and then, with a straightforward statement of the question, he would put the members of the assembly in their right places. He was firm in decision, but kindly even when most emphatic.

During the war, he was Bishop of Peterborough, and because of the new and terrible demands of the times he largely changed the ecclesiastical procedures and methods of work. He gave over his palace as a hospital.

The Bishop was known as the "Pilgrim Bishop" for he adopted the custom while at Peterborough of making long tours through his diocese. He had a special shepherd's crook which he carried with him. His robust strength, athletic build and rapid walk made him a striking figure as he strode through unfrequented lanes to his people at work in their homes, their fields and villages. This custom he took with him to Winchester.

Once when I was with him at Farnham Castle, he remarked, "This diocese of Winchester is so big and I have so many things on hand that I do not find time to make as many of these pilgrimages as I would like." At the time he said this, he was carrying, in addition to the heavy tasks of the bishopric of Winchester, a large part of the responsibility for the Lambeth Conference which was soon to be held. He was chairman of the committee that had to deal with the problem of home, marriage and sex at the last Lambeth Conference, and at the same time he was secretary of the committee that was rewriting the Prayer Book.

He will probably not be remembered as among the greatest of the theologians of his time, but his courageous devotion to duty, which made him a true pastor of the souls of men, will give him a high place. He was foremost among those who believe that only service in the name of Christ will redeem the Church from the dry rot of ecclesiasticism. His every effort was to make more effective the application of the principles of Jesus to the social and economic problems of the day.

Another time he said to me: "I think I preach better sermons when I am out in the fields with just a few men and women." Pursuing the subject a little further, I said: "You literally go out into the high-

ways and byways." "Yes," he replied, "why should we complain if the people do not come to church? We ought to go out to the people and find them where they live."

Once when I was staying for a short visit at the home of the Bishop and Mrs. Woods and they were called away, their chauffeur came to my room and said: "The Bishop and Mrs. Woods have asked me to offer you the car. Would you like, sir, to take a ride around this part of the diocese?" I accepted, and, instead of sitting in the back seat, I sat with the chauffeur so that he could tell me about the places we passed. He gave me a better insight into the Bishop's character than I had ever had before. The chauffeur would point out a little church just visible in a valley and say, "We are going to confirm a class there next Sunday," or "We baptized three persons there last month." When we passed a fine country house, he said, "We buried the owner two weeks ago." The man had thoroughly identified himself with the work of the Bishop whom he loved.

The Bishop of Winchester was one of the four international presidents of the Universal Christian Council for Life and Work and gave a large share of his time to this world-wide movement of the churches. He was present at all the meetings, was a prominent figure at the conference held in Stockholm in 1925, and it was upon his initiative that the invitation was extended to the Council to hold its next world conference in England in 1935.

What a series of tragic losses the international work of the churches has had to face—Brent, Söderblom and Woods—three of its outstanding leaders all dead! As such men pass, it seems sometimes that the work in which they were interested cannot continue. But all of us who are left have both the inspiration and the responsibility to carry on, to the best of our ability, the task in which our friends and fellow-workers were so deeply interested.

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## NEW SUMMARY OF COOPERATIVE WORK

A new twenty-page pamphlet entitled "United in Service," presenting a bird's-eye view of the cooperative work of the churches, has just been published by the Federal Council. Unlike other publications of the Council, this little booklet gives special attention to outstanding personalities of the various denominations who have given noteworthy leadership to the Council's work. There are twenty-seven photographs of these leaders, together with a paragraph or two about each of the phases of the Federal Council's service.

Copies may be had free upon request to the Council at 105 East 22d Street, New York.



## Education for Peace — It Can Be Done!

THE Brooklyn Federation of Churches has carried out a remarkable piece of constructive work during the past six months in mobilizing the churches of that city in the movement for the abolition of war and the establishment of enduring peace.

The Federation's Commission on International Justice and Goodwill states its objective to be "to organize the church people of Brooklyn as effectively for peace as they are now organized for missions." This means a peace committee in every church. Pending this, it calls for at least a peace chairman or a "key" person to serve as the connecting link between the individual church and the Federation's Commission.

In seeking its objective the Commission has emphasized two specific issues needing the immediate support of the churches, and has incidentally developed organization as a means to these ends.

The first issue stressed has been the World Disarmament Conference and the securing of signatures to petitions, in which 138 churches cooperated, many appointing "key" persons, usually women. The "key" persons, of a single denomination, constitute the denominational committee, headed by a denominational chairman, who directs the work. Plans of procedure, "the strategy of the peace movement," educational material and suggestions are secured by the Federation's Commission from the Federal Council and other organizations working for peace. After four months of activity, a report from 55 churches showed that, of thirteen activities suggested, 84 per cent of the reporting churches had carried out eight projects, such as circulation of the petition, peace sermon on Armistice Sunday, distribution of leaflets, appointment of "key" persons, display of peace posters, introduction of a study course on the Disarmament Conference, appointment of a church peace committee, and presentation of a peace pageant.

The second issue on which education was stressed was the Japan-China conflict. A questionnaire ballot was circulated, raising specific questions of American attitude and policy. Of 1,100 replies, a very large majority favored an embargo on munitions and loans to both Japan and China, supported the policy of Secretary Stimson in refusing to recognize titles and agreements acquired by military action, and approved cooperation by the United States with the League of Nations in this crisis.

Has not the Brooklyn Federation's Commission blazed the way by which the churches of every city may take a more effective part in educating and mobi-

lizing the convictions of Christians in support of national policies that make for peace? The Commission of the Federal Council of Churches will be glad to hear from other city federations or councils of churches regarding their recent activities, experiences and successes in this movement.

SIDNEY L. GULICK.

### Pioneers of Christian Unity



WILLIAM E. DODGE

William E. Dodge, born just a hundred years ago (February 15, 1832), was the outstanding Christian layman of his generation and indeed of a longer period of the Church in the United States.

He was the president of the American Branch of the Evangelical Alliance, organized in 1873, and became the warm supporter of the progressive and prophetic social ideals of Josiah Strong. For two decades he was constantly and closely identified with the forward movements of the churches looking toward a larger Christian fellowship and unity.

Mr. Dodge assisted Dr. E. B. Sanford in the organization of the Open and Institutional Church League, and was the chairman of the earliest conference looking toward the federation of church bodies, later becoming the first president of the National Federation of Churches and Christian Workers. He was also identified with the earliest local federation, that in New York City. He did not live to see the culmination of these movements in the Interchurch Conference of 1905, which led to the institution of the Federal Council, having died August 9, 1903.

Mr. Dodge's far-seeing outlook and a certain impatience at the conservative hesitancy of his day are il-



illustrated by his judgment that "the men are of no use who study to do exactly as was done before, who can never understand that today is a new day."

His son and daughter shared his spirit and in many ways perpetuated his honored name and service. Today his grandsons are carrying his ideals forward.

## *Leaders in Evangelism Have Full Programs*

ON March 13, Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism, was the recipient of a special tribute from churches of Providence, R. I., where he was pastor forty years ago. Dr. Goodell was the minister for three years each (which was then the limit of service in the Methodist Episcopal body) of the Broadway, the Chestnut Street and the Trinity Churches of that city. Later the three were combined into a united parish. Dr. Goodell was invited back to address the surviving members of the three churches, and was given a reception attended by hundreds of his old parishioners and their children. Great numbers of them recalled the fact that he had baptized them, married them or received them into the church.

On March 31, Dr. Goodell had a somewhat similar experience in connection with the First Church of Boston, of which he was pastor before coming to New York.

On March 10, Dr. Goodell addressed the Philadelphia Methodist Conference on the work of the Federal Council and the outlook of the churches today. He also addressed the session of the Lay Conference on "The Laymen and the Church." Another address was before the Historical Society of the Conference. During Holy Week, Dr. Goodell spoke daily at a united service of the churches in Lynn, Mass., in a downtown theatre each noon and again at a mass meeting each evening.

Dr. Jesse M. Bader, Field Secretary of the Commission on Evangelism, has given several weeks of service to the Pacific coast, speaking at many gatherings in the interest of evangelism. In the Bay district, he addressed the annual banquet of the Oakland Council of Churches, and during the day spoke three times and conducted two conference periods.

In Southern California, during his first twenty days Dr. Bader gave thirty addresses. A special feature of his work was his radio messages given daily over KNX. During Holy Week he gave noon-day addresses before united meetings of the Los Angeles Protestant churches in the Philharmonic Auditorium.

In accepting the resignation of Dr. Bader as a Secretary of the United Christian Missionary Society the Executive Committee paid a warm tribute to him for his past service and congratulated him upon his

opportunity for leadership in the cooperative work of the Federal Council. The resolution was as follows:

"The Executive Committee accepts the resignation of Jesse M. Bader with deep regret, and wishes to express its gratitude and high respect for the signal work which he has done in Evangelism and in Home Mission direction, while with the Society. Mr. Bader's ceaseless energy and rare leadership in our evangelistic program deserve the highest praise. He has worked with patience and regard for the pastor, in these difficult days of transition, which has brought earnest response and cooperation generally throughout the brotherhood.

"The Executive Committee desires to express the strongest appreciation of Mr. Bader's great service and at the same time wishes him the most fruitful and happy experience in his new and important work in the larger field of the Federal Council."

The spring meeting of the Commission on Evangelism was being held on March 30 while the BULLETIN was in press.

### VISION

Give me not scenes more charming; give me  
eyes

To see the beauty that around me lies;  
To read the trails of souls, see angels shy  
Among the faces of the passers-by.

I do not ask for sweeter music than  
The common, daily Symphony of Man,  
Could I but grasp its counterpoint, and see  
How each discord melts toward harmony.

I do not ask for more to seek and love me,  
I do not ask for brighter eyes to move me,  
But sharper sense, to miss no hailing sign  
Of fellowship in spirit seeking mine.  
No golden shore I seek, but a heart that sings  
The exquisite delight of common things.  
The Kingdom of Heaven is not There, but  
Here . . .

O for the seeing eye and hearing ear!

—FRANK CRANE

### PERSONAL RELIGION No. 34

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 50c. per 50, \$1.00 per C., \$7.00 per M.



## Protestants Study Problem of "Mixed Marriages"

THE problem of "mixed marriages," especially of the marriage of Protestants and Roman Catholics, is treated as a question of serious importance by the Federal Council of the Churches of Christ in America in a study made by the Committee on Marriage and the Home as a result of several months' study, and approved by the Administrative Committee of the Council at its March meeting.

The conclusions, which are suggested to church members for their consideration, are embodied in a series of four recommendations, as follows:

"1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

"2. Where only one of the persons is a member of a church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

"3. Where intolerable conditions are imposed by either church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The Committee on Marriage and the Home protests earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church.

"4. Where conferences in the churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home."

These conclusions are based upon a review of "the historical background," which narrates the practice with regard to marriages between members of different Christian communions at different periods, and also an analysis of "the present situation." In examining the present situation, the Committee on Marriage and the Home takes the ground that religion is such a "basic interest in human life" that "differences in religion, if these are fundamental, may strain a marriage to the point of breaking." Strong emphasis is also laid upon the avoidance of any "ecclesiastical interference" which would force upon either partner to a marriage any rigid ecclesiastical requirement which is contrary to his own religious convictions. On this subject the report says:

"It is evident that the problem of mixed mar-

riages is not simple, and that it is not susceptible of easy solution. Religion is a basic interest in human life, and differences in religion, if these are fundamental, may strain a marriage to the point of breaking, especially where they are aggravated by ecclesiastical interference. No religious body which confesses itself Christian can tolerate the imposition upon one of its own members of the requirements of another religious body by which the religious scruples of that member are aroused, or action repugnant to reason and conscience is forced upon him by an authority which he does not acknowledge. For example, if one of the partners to a mixed marriage submits to the dictation of such an authority and promises that his children will be brought up in a faith which he does not share, reason and conscience are offended, the seeds of future discord are sowed at the very outset of married life, and the prospect of true marriage, with conjunction of mind and soul, becomes remote. Or if either partner enters upon the union as a propagandist, determined through the intimacies of marriage to subvert the religious faith of the other, disaster is imminent.

"Statistics bearing upon the matter are not adequate, but there is reason to suppose that marriages of this sort are highly unstable; furthermore, that in very many cases they lead either to the departure of both partners from the practices of religion or at least to the abandonment of any attempt on their part to provide for the religious education of their children.

"It is possible for mixed marriages to be successful. Where the differences of religious faith are not fundamental, and where each of the married persons respects the viewpoint of the other, such differences may conceivably augment mutual love and forbearance. Even when the differences are fundamental, they are not necessarily insuperable, always provided that there is still mutual love and forbearance, that no attempt is made on the part of either to subvert the faith of the other, and that they determine to bring up their children in such articles of the Christian faith as they hold in common. This, however, requires independence, strength of character, and rare wisdom and patience, and unless these prerequisites are present, the strains of attempted adjustments will be found to be too severe for any good and happy solution of their common problem. So great is the importance of religious unity in the home that some pastors advise at the time of the wedding that the two agree upon one church or the other, or upon a third church."



The Chairman of the Federal Council's Committee on Marriage and the Home, by which the report was prepared, is Dr. Howard Chandler Robbins, formerly

Dean of the Episcopal Cathedral of St. John the Divine, New York, now Professor of Pastoral Theology in the General Theological Seminary, New York.

## New Plans for Religious Radio

AT THE meeting of the Joint Religious Radio Commission, Dr. John W. Langdale, Chairman, held on March 1, several important changes designed to secure a wider hearing for the religious messages sent out every week over the air were approved. They included the following:

1. The use of a thirty-minute period instead of a sixty-minute period for the three Sunday afternoon programs, the experimental period during which the new plan has been in effect having clearly shown that the briefer service will be carried by a larger number of stations.
2. The extending of the sponsorship of the religious radio programs to include the state and local federations of churches (more than fifty in number) in all parts of the country.
3. The adoption of a schedule of three periods instead of two each year—the winter period covering the six months from November to April inclusive, the early summer period including May, June and July, and the late summer period August, September and October.
4. The addition of another mid-week period of worship through song—two fifteen-minute periods being now presented on Tuesday and Thursday evening, instead of one period on Tuesday evening, as hitherto.

The daily morning devotions, on every day of the year except Sundays, continue as hitherto.

The list of city, county and state councils of churches which are now cooperating with the Federal Council of the Churches of Christ in America in sponsoring the religious radio programs is as follows:

*Alabama*—Mobile.  
*California*—San Francisco Co., Fresno, Long Beach, Oakland.  
*Connecticut*—State Federation, Hartford, New London.  
*District of Columbia*—Washington.  
*Georgia*—Atlanta.  
*Illinois*—Chicago, Springfield.  
*Indiana*—Indianapolis, South Bend, Mishawaka.  
*Kansas*—State Federation.  
*Massachusetts*—State Federation, Pittsfield, Belmont, Greater Boston, Chicopee, Leicester, Bridgewater.

*Michigan*—Detroit.

*Minnesota*—Duluth.

*Nebraska*—Omaha, Douglas Co.

*New Hampshire*—State Federation.

*New Jersey*—Ridgewood, Trenton.

*New York*—State Council, New York, Rochester, Monroe Co., Syracuse, Utica, Westchester Co., Wyoming Co., Buffalo, Erie Co.

*Ohio*—State Council, Akron, Cleveland, Columbus Co., Franklin Co., Miami Co., Youngstown, Cincinnati.

*Oklahoma*—State Council.

*Oregon*—Portland.

*Pennsylvania*—Franklin Co., Lackawanna Co., Philadelphia, Pittsburgh.

Beginning May first, a new schedule of Sunday afternoon preachers goes into effect—Rev. J. Stanley Durkee speaking at the Friendly Hour from 3:00-3:30 P.M., Eastern Standard Time; Rev. Ralph W. Sockman at the National Sunday Forum, 3:30-4:00 P.M., Eastern Standard Time; Rev. Charles L. Goodell at the Sabbath Reveries, 5:00-5:30 P.M., Eastern Standard Time.

### REPORT OF NATIONAL BROADCASTING CO.

In the annual report made to the National Broadcasting Company by its Advisory Council, made up of distinguished citizens who are not connected with the company itself, an important section is given to the report of the Committee on Religious Activities. The report says in part:

"We find that a more extensive contribution to the religious life of America has been made in the year 1931 than in any other previous year. It is interesting therefore to look back a few years and note the growth in national coverage. In 1928, the religious services broadcast by the National Broadcasting Company and associated stations had a weekly distribution of approximately 55 station hours. In 1929, the weekly average increased to 125 station hours; in 1930, it increased to 212 station hours, and in the year just closed there was a distribution of 332 station hours weekly, with practically all associated stations co-operating."

Concerning the programs given under Protestant leadership, the report says:



"During the year services under Protestant leadership had an average weekly distribution of approximately 308 station programs. Records show that 83 different stations cooperated and rebroadcast a minimum of 16,000 services during the twelve months. This indicates beyond all doubt that a complete national coverage has again been afforded the Protestant church agencies engaged in this work for the exposition of religious messages.

"The Protestant church groups using the National Broadcasting Company's facilities bring further evidence that the programs have a stimulating influence

throughout the country and are instilling into the members of churches an appreciation of this co-operative service, and that churches, denominations and philanthropic agencies are being strengthened and confirmed in their work.

"During the year eleven clergymen officiated in the Sunday programs. These ministers, considered by their sponsoring groups as representative authorities on matters of importance in the religious world, were supported by a musical program consisting of church classics and outstanding hymns of the Protestant Church in America."

## CHURCH GIVING IN THE DEPRESSION

By HERMAN C. WEBER

*Editor-Elect of The Handbook of the Churches*

THE recently published statistics of the United Stewardship Council provide some indications of how seriously denominational benevolences and other giving have been hit by the current depression. It may be a great surprise to the church community to discover that the recession in giving to all purposes through the churches, down to last spring, had been affected only 6.5 per cent. While the table of the Stewardship Council is not complete, it is very representative. The table below presents the items of giving to all purposes, the religious bodies being arranged in the order of the amount of their total giving. Most of the figures mark church years ending between December 31, 1930, and April 30, 1931. In all proba-

bility, there will be a larger regression recorded for the years just ending between last December 31 and the coming April 30.

The reports of "budget benevolences" in the Stewardship Council statistics present some difficulties because of the varying definitions of this category. The Lutheran bodies seem to have modified their definition as between this year and the preceding one. A rough tabulation, however, indicates that the regression in the support of missions and other denominational official benevolences was (up to the spring of 1931) about 7.7 per cent. This regression would naturally be contrasted with the estimated drop in income of about 20 per cent for the whole country.

### GIVING TO ALL PURPOSES

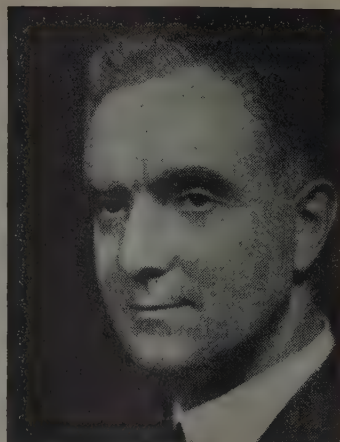
Religious Body	Year Ending	1929-30 Report	1930-31 Report	Decrease	Pct.
Methodist Episcopal	May 31, '30	\$94,117,400	\$93,680,933	\$436,467	0.4
Presbyterian, U. S. A.	Mar. 31, '31	64,685,810	59,274,016	5,411,794	8.3
Protestant Episcopal	Dec. 31, '30	50,140,163	45,944,896	4,195,267	8.3
Methodist Episcopal, South	Dec. 31, '30	44,644,962	38,504,117	6,140,845	13.7
Baptist, Southern	Apr. 30, '31	39,337,149	34,489,021	4,848,128	12.3
Baptist, Northern	Apr. 30, '31	32,597,662	33,289,670	692,008*	2.1*
Congregational	Dec. 31, '30	25,627,874	24,238,201	1,389,673	5.4
United Lutheran	Dec. 31, '30	22,204,265	20,449,464	1,754,801	7.9
American Lutheran Conference	Dec. 31, '30	18,416,715	17,627,121	789,594	4.2
Lutheran Synodical Conference	Dec. 31, '30	17,925,356	17,411,693	513,663	2.8
Disciples of Christ	June 30, '31	17,420,257	16,464,226	956,031	5.4
Presbyterian, U. S., South	Mar. 31, '31	14,307,835	12,973,107	1,334,728	9.3
Reformed in the U. S.	Dec. 31, '30	6,756,242	6,395,478	360,764	5.3
Evangelical Synod in N. A.	Jan. 31, '31	6,320,328	6,308,322	12,006	0.1
Evangelical	Sept. 30, '31	6,613,133	6,027,032	586,101	8.8
United Presbyterian	Mar. 31, '31	6,346,108	5,892,484	453,624	7.1
United Brethren	Oct. 1, '31	6,131,092	5,525,530	605,562	9.8
Reformed in America	Apr. 30, '31	5,380,087	5,191,763	188,324	3.5
Lutheran, Other Synods	Dec. 31, '30	924,577	909,921	14,676	1.5
Moravian, North	Dec. 31, '30	657,109	569,544	87,565	13.3
Totals		\$480,554,144	\$451,166,539	\$29,387,605	6.5

\* Increase.



## New Leadership for Committee on Marriage and the Home

**R**EV. LELAND FOSTER WOOD, Ph.D., professor of Christian Sociology in the Colgate-Rochester Divinity School, has been called to the secretaryship of the Committee on Marriage and the Home of the Federal Council of Churches, and has accepted the position, to take effect after the close of the present academic year.



*Photo by Pach*

L. FOSTER WOOD

The decision of the Administrative Committee of the Council to add a new member to its staff for full-time service in the field of Christian family life was based upon increasing requests from pastors for counsel and help. In view of the present economic depression and the reduced budget of the Council, it was not possible to take this step unless funds especially designated for this purpose could be secured. Fortunately, the necessary support has now been assured, partly by contributions from cooperating denominational boards, partly by the gifts of a few interested individuals.

All the members of the Federal Council's Committee on Marriage and the Home are highly gratified over Professor Wood's acceptance of the new post and look forward to a noteworthy leadership from him. He is a Baptist minister, ordained in 1911. He was a missionary to the Belgian Congo, 1911-20, and brings to all his work a true missionary spirit. He was Professor of Religious Education at Bucknell, 1923-25, and is still educational in his approach to all his work. In 1925, he came to Colgate-Rochester Divinity School. His doctor's thesis was a study of African family life. Still in his forties, he has come to hold an important place, not only in the Baptist

denomination, but in interdenominational circles as well, as a mature student of the relation of the Christian Gospel to social life. He was Chairman for 1930-31 of the Church Conference of Social Work.

Dr. Wood will begin his active duties with the Federal Council on September first. His work in support of family life will be primarily educational. The churches are being asked to enlarge their activities as centers of organized friendship for youth. On the basis of this social life, it is advised that young people be given counsel in the selection of their life mates, and educational assistance in preparation

for marriage and home-making. Pastors are being asked to set up definite safeguards around the marriages they perform and to prepare themselves for consultation service in problems of personal and family adjustment. Study courses are in preparation. The separated agencies of the various communions are being brought into contact and united effort.

The coming of Dr. Wood to direct the work of the Committee will make possible a more rapid development of plans. Associated with him will be a larger staff of cooperating officials of the denominations affiliated with the Federal Council. Dr. Howard C. Robbins, Professor of Pastoral Theology in the General Theological Seminary, New York, is Chairman of the Committee. Dr. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service, and Miss Amelia Wyckoff, assistant, will continue to give much of their time to the Committee's work.

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## Chinese and Japanese Christians Work for Peace

**J**APANESE Christians are petitioning the Tokio Government for a peaceful settlement of the Japan-China controversy. During the earlier stages of the military activities, a delegation of Christian missionaries and Japanese churchmen called upon the Tokio Foreign Office and urged that the dispute be settled by pacific means. More recently, according to a cabled message, the National Christian Council of Japan had definitely appealed for a "speedy settlement in the spirit of the League Covenant, the Kellogg Pact, and the Nine-Power Treaty."

This cabled information, sent on March 9, was in response to the cablegram dispatched by the Federal Council of the Churches of Christ in America on February 26 to the National Christian Councils of both Japan and China. The Federal Council's message read:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in Japan (China). We are bound to you by the ties of a fellowship in Christ which nothing can break.



While humbly confessing the sins of Western peoples in their national policies, we feel the time has now come for Christian people in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

The National Christian Council of Japan, on March 9, through its secretary, the Rev. Akira Ebisawa, cabled the following reply to the Federal Council:

"Message gratefully received. Japan Christian Council petitioning our Government speedy settlement in spirit of League Covenant, Kellogg Pact and Nine-Power Treaty."

On the same day, Dr. A. L. Warnshuis, Secretary of the International Missionary Council, received a cablegram from Tokio to the effect that a small group of Christian leaders were on the point of leaving for Shanghai for a conference with a representative group of Chinese Christians.

A wireless message to the *New York Times*, dispatched from Tokio on March 10, carried the information that Gilbert Bowles, H. B. Beninghof, and Arthur Jorgensen, American missionaries, accompanied by three Japanese Christians, had left for Shanghai, on the invitation of a group of Chinese Christians, for the purpose of creating, if possible, an atmosphere of goodwill conducive to the reestablishment

of pacific relations between the two countries. It is understood that the expenses of this mission are being paid by a Japanese Christian who remains anonymous.

Something of the desire for peace, now manifesting itself in Japanese Christian circles, is reflected in the following two poems, written by a prominent Japanese Christian and sent to Dr. Sidney L. Gulick by a correspondent in Tokio:

#### WHY?

"Why  
Drop my tears?  
The people wanting food and starving,  
The heartless militarists making war  
Vex the people.  
Among the hills are men and women, cutting fire-wood  
And praying for peace.  
Do militarists know such a gentle heart?"

#### TO THE PEOPLE OF JAPAN

"What are you doing?  
Clearly your action violates the principles of the Nine-Power Treaty, the Covenant of the League of Nations and the World Peace Pact.  
Have you no conscience?  
Nonsense is your claim of 'legal defense.' Say it not.  
Become not the enemy of humanity.  
The Eye of God cannot be deceived.  
Repent now, or receive great punishment.  
Are there not men of conscience?  
Are there not true patriots?  
Why are they silent?"

## Pioneering with Migrants in New York State

THE dingy old farmhouse at one of the Four Corners in Brant had been boarded up for years. The first of July, it flung open its doors and in poured the children. It had become a children's center, the first in New York State, for the migrant children who come with their parents for the picking season. In this agricultural community, four hundred workers are required to pick the annual harvest of strawberries, blackberries, raspberries, potatoes, tomatoes and beans. The little children, too small to pick, have always been a problem. Left to their own devices, they not only interfere with the gainful activities of their mothers but they get into various and sundry varieties of mischief. There is the need for protection from automobiles, sunstroke, snakes and sickness, as well as for moral and religious training.

At a state meeting of representatives from Congregational churches throughout New York State, Migrant Work was presented by a representative of the Council of Women for Home Missions. In this group was a woman from this agricultural district. Imme-

diately following the presentation, she asked, "How could we get a center started for the children 'in strawberries'?" The suggestion that the cooperation of one of the growers be secured was followed up as soon as she returned home. Other leading church women in the state at once threw their energies into the project.

Baby clothes, rompers, pots and pans and other kitchen equipment, clothes baskets for babies' cribs, nursery supplies and kindergarten equipment, came from groups all over the state. The kindergarten chairs were loaned by the local school board. The Council of Church Women of Rochester and Monroe County raised a generous sum, individuals made gifts; the county nurse guided us in meeting certain sanitation standards in the renovation of the farmhouse, made a physical examination of the children and at regular times visited the center, treated our patients and advised our workers. Individuals in the immediate neighborhood became interested. One sold our workers an old Ford truck for \$1.00. Girl Scouts assisted in the work with the children and through



this earned their child-nursing badges. Through it all, the woman, who had caught the vision in that meeting in New York City, persevered until the dream was realized.

The Council workers added the finishing touches to make the farmhouse a place where children would be happy. When they discovered that each of the six rooms was painted a different hue they invested in paint, wall-paper, brushes and paste and entered the decorating business. Ruffled curtains were hung and the nursery, kitchen and kindergarten rooms were equipped with supplies that came in the eighty-seven packages sent from all over the state, nearly submerging the rural post office. That day, when the little army of migrant children arrived at the center, the workers received their reward, for their small charges, who ranged in age from six months to eight years, exclaimed, "Ain't this pretty! I wish we had a house like this at home!" Sixty-three children were enrolled.

Early rising was the rule, for the pickers assemble at six in the morning to be taken to their "fields of labor" by truck, leaving their children with the young ladies of the "settlement house." At such an hour the youngsters were sleepy, so they were encouraged to take an hour or more of rest on mats in a darkened but well-ventilated room. After this period they were ready for anything, until it came time to rest again in the afternoon.

Much stress was put upon cleanliness. During the "clean-up" period they were taught to wash their hands and faces, scrub their necks, comb their hair, and brush their teeth. A prize was offered for the one who came the cleanest for the entire period—and the result was that some of the youngsters looked as though they had been scrubbed until it hurt!

The children were introduced to the spirit of Jesus through songs, such as "Jesus Loves Me," and "Father, We Thank Thee," and also through stories. Much stress was put on kindness. During "free play" one morning a girl came running to one of the workers and exclaimed, "Oh, Albert just killed a little bird. He's never been here before, and so I told him about Jesus being kind to everybody and everything. He laughed at me at first, but now he is sorry, and wants to learn about the kind man. Will you teach him, Miss Helen?"

The noonday lunch consisted of fruit and vegetables prepared in a variety of ways, served with bread and butter and jelly. In the middle of the afternoon each child was given a luncheon of three crackers and a cup of refreshing milk. One day as lunch started Miss Marguerite forgot to have them say the blessing. In just a minute, three or four were calling out, "Our prayer! We forgot our prayer!"

The sleep, the diet, the much scrubbing and the visits of the county nurse were all conducive to physical progress. At the beginning of the period many of the children were little bags of bones and nerves, obviously underfed, but by the end of the summer all had gained in stature and strength.

The proof that this work is worth while comes when we see the children improve mentally through their stories, handwork, memorizing; morally when they are kinder toward each other, thoughtful, and when their language is more guarded; spiritually when they are thankful for God's kindness and wish to talk with Him in prayer.

(Prepared from reports of Miss Helen White and Miss Marguerite E. Tift.)

### STUDYING PROTESTANT CRISIS IN GERMANY

The grave crisis now confronting the Inner Mission work in Germany, summarized in the last issue of the BULLETIN, has become so serious that the American Section of the Central Bureau for Relief of the Evangelical Churches of Europe has sent Miss Antonia H. Froendt, its Secretary, to Germany to make a first-hand inquiry into conditions. After her return at the end of April, the Central Bureau will consider whether a practicable program can be formulated for bringing help to the struggling Protestant institutions.

For American readers who may not be familiar with the terminology of the German churches, it should be pointed out that the work of the "Inner Mission" includes what we would call activities of social welfare.

The difficulties in the way of securing adequate relief at a time of severe depression in all parts of the world are recognized. But no one who has given attention to the situation in Germany doubts that the need for help is too acute to be ignored. There is danger that, unless assistance can be secured soon, the whole structure of this great program of Christian service may collapse.

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## BEYOND TOLERATION

"TOLERATION is not enough," was the keynote of one address after another at the National Seminar of Catholics, Protestants and Jews, held in Washington, D. C., March 7-9. Not "live and let live," but "live together," was stated as the American civic and religious ideal.

In the place of mere toleration, the conference emphasized understanding of the bases of difference, appreciation of the extent of shared ideals and a common effort toward their realization. "Prejudice exists," said one of the speakers, "and it must be met." He went on to say that there were two methods of dealing with it; the direct, an attack on ignorance and misunderstanding and their exploitation; and the indirect, working together for objectives recognized as common.

Professor Carlton J. H. Hayes, of Columbia University, in a scholarly address showed that none of the three groups could escape from blame for intolerance and persecution in the past; and Professor Evarts Greene showed how slowly general public opinion accepted the idea of equality of opportunity for all religious faiths. He pointed out that such incidents as the present Macintosh case and the comparatively recent Oregon school law show that complete religious liberty is not yet fully established.

Two common objectives were especially emphasized: a joint attack on war and the chauvinistic nationalism which makes war possible, and on the immoralities of the present economic system, which result in injustice, suffering and lack of security for millions. All religious groups, Father Francis J. Haas said, theoretically favor peace and economic justice and security, but have a long road to travel to make their principles effective. If that road can be traveled together, prejudice and misunderstanding will in a large measure disappear through the knowledge that comes from comradeship in the face of a common enemy. Others made it clear that this will not lead to any compromise of religious beliefs. A higher wisdom than ours has ordained diversity, but it is for us to fashion out of that diversity an effective force. And in that effort prejudice and misunderstanding disappear.

Of the 475 registered members of the conference, one-half were Protestants, and Catholics and Jews were represented in about equal numbers. Clergymen predominated, but there were a large number of laymen present. Hon. Newton D. Baker not only delivered a thought-provoking summary of the conference over a nation-wide radio hook-up at its close, but attended throughout two days and as the Protestant chairman made many contributions to the success of

the conference. Professor Hayes, the Catholic chairman, and Roger W. Straus, the Jewish chairman, were also present throughout. Much credit should be given also to Everett R. Clinchy, the Director of the Seminar.

An innovation of great interest to the members was the so-called "U-Table." On two of the evenings a group of experts, priests, Protestant ministers, rabbis, professors and business men, discussed together in the presence of the members difficulties between the groups and methods of overcoming them. Such questions as the Catholic attitude toward joint worship were explained to the Protestants and Jews, and both Catholics and Protestants were told by the Jewish members how certain methods of telling the Crucifixion story made for suffering by Jewish boys and girls. Professor W. H. Kilpatrick of Columbia conducted the "U-Tables."

A conclusion reached in many discussion groups was that we are as yet relatively ignorant of the methods which should be used to remove misunderstandings in local communities and among the rank and file of the people. Cooperative action is important, but a definite campaign of adult and child education is needed, the technique for which is still unknown and for the creation of which we must increasingly depend on the continuing efforts of conferences of Catholics, Jews and Protestants, especially in local communities.

ROBERT C. DEXTER.

### EDITORS OF RELIGIOUS PRESS IN ANNUAL CONFERENCE

Under the auspices of the Editorial Council of the Religious Press, an important group of the editors of church publications will meet in Washington, D. C., April 29-30, to discuss major problems of religious journalism. Among the themes and speakers announced are the following:

- The Mission of the Monthly Publication, by Mrs. Bess White Bunch, Editor of *The World Call*.
- The Mission of the Weekly Publication, by Guy Emery Shipler, Editor of *The Churchman*.
- Competitors of the Religious Press, by Emerson Hugh Lalone, of the *Christian Leader*.
- The Place of World News in Religious Publications, by Mrs. Sue C. Yerkes, Editor of *The Friends Intelligencer*.
- The Weakness of the Denominational Press, by Stanley High, Contributing Editor of *The Christian Herald*.
- How Can We Awaken Reader Interest? by James R. Joy, Editor of *The New York Christian Advocate*.
- Copyright Laws and the Religious Press, by E. C. Wareing, Editor of the *Western Christian Advocate*.
- What Attitude Shall We Take Toward the 1932 Political Campaign? by Dr. W. S. Campbell, Editor of *The Pres-*



byterian of the South, and Dr. Dan B. Brummitt, Editor of *Northwestern Christian Advocate*.

The Committee on Arrangements consists of Dr. James E. Clarke, Editor of *The Presbyterian Advance*, Dr. David M. Sweets, Editor of *The Christian Observer*, and Dr. E. H. Rawlings, Editor of *The Missionary Voice*.

## NEW COMMITTEE ON AFRICAN WELFARE

The first meeting of a newly organized "Joint Committee on African Welfare," set up by the Federal Council's Commission on Race Relations and its Commission on International Justice and Goodwill, was held on February 25 under the chairmanship of Rev. Merrill F. Clarke, minister of the Congregational Church of New Canaan, Conn. The purpose of the Committee is to study the conditions and problems of the native peoples of Africa from the standpoint of social progress and human rights, particularly as affected by agricultural and industrial developments in which American interests are concerned. It is definitely agreed that the Committee will cooperate with other groups already working with certain aspects of the question and will avoid any duplication of effort. Special emphasis will be laid upon developing an informed and intelligent public conscience.

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# News of Interdenominational Life and Work

## Ohio Emphasizes Consolidation of Churches

In a series of five inter-county conferences recently held under the auspices of the Ohio Council of Churches, influential ministers and laymen laid strong emphasis upon taking definite steps toward consolidation of weak churches. According to a summary issued by Dr. B. F. Lamb, Executive Secretary of the Council, present economic conditions are focusing attention upon the problem. The conference at Marion, Ohio, attended by more than six hundred ministers and laymen from 23 counties, declared:

"We favor such negotiations among connectional leaders and among community leaders as will result in the consolidation of ineffective churches and in providing churches for communities not now adequately churched. It is our conviction that the challenge of this changing era can be met only by such a realignment of our forces as will enable us to minister to community life with churches whose efficiency is assured, on the human side, by adequate size, resources and leadership."

The conference at Fostoria, Ohio, endorsed the essential idea of the larger parish plan, saying:

"We favor an elimination of duplicated preaching programs and the placing of greater emphasis upon the religious education of our children and the promotion of work among young people, irrespective of denominational lines."

The Oberlin conference recorded the conviction that "the present movement for world peace and disarmament can the better be led by the church when the church has put into practice those same principles in administering its own affairs."

The conference at Wooster held that "the overlapping of churches should be eliminated as far as possible."

The group at Coshocton went on record as follows:

"We pledge our support to comity efforts along lines of closer cooperation amongst our churches, as demonstrated in larger parishes, in allocation of territory, in expenditures of home missions money on old and new fields, in federations denominationally and interdenominationally, and in such other cooperative efforts as make for effective religious leadership and service."

In all the conferences the Home Missions Council participated by furnishing speakers.

## Brooklyn Girds Itself for New Responsibilities

The Brooklyn Federation of Churches is completing an emergency campaign made necessary by the death of the Executive Secretary, Dr. Frederick M. Gordon. Dr. Gordon had proved him-

self a master in the securing of the financial support for the Federation. In twelve years the budget had grown from four thousand dollars to approximately fifty thousand dollars. Dr. Gordon had raised most of this money. His sudden death placed upon the other leaders of the Federation an unexpected responsibility which they have met splendidly.

Early in February the directors of the Federation elected Dr. S. Parkes Cadman and James H. Post General Chairmen of the Campaign Committee. J. H. Carpenter, Director of the Religious Education Work of the Brooklyn Federation, was made Director of the Campaign. Dr. Roy B. Guild of the Federal Council was made Chairman of the Special Gifts Committee. Dr. Charles Stelzle was appointed Director of Publicity and A. T. Snoke was employed to attend to the details of the Campaign.

The cooperation has been most cordial, on the part of laymen, women and ministers. From the very first, Dr. Cadman urged the need of having a contribution from all the churches, as churches. At the Report Meeting March 15, the cash and pledges received assured the carrying out of the reduced budget, which had been adopted by the Finance Committee, and the reduction of a deficit. The Federation is planning to carry forward with a strong program.

## Idaho Forms Church Council

The Idaho Council of Churches completed its organization on March 9 at Boise. The officers elected are Rev. H. G. McCallister, President, and Rev. W. A. Shanks, Secretary and Treasurer. A committee had been working on the plan for a year, under the leadership of Dr. McCallister, who secured the official action of the denominations participating.

Dr. Roy B. Guild, of the Federal Council of Churches, participated in the completion of the organization and the planning of the program of work. This program includes holding a convocation of ministers next year. The churches of Boise are giving careful consideration to the organization of a city council of churches. The spirit of Christian fellowship is noteworthy in both city and state.

## St. Louis Has Successful Program of Visitation Evangelism

The campaign of visitation evangelism conducted by the Metropolitan Church Federation of St. Louis, under the direction of Dr. A. Earl Kernahan, had marked results in stimulating the church people of the city to a fuller exercise of their evangelistic responsibility. Approximately 5,000 persons engaged in the house-to-house visitation and in personal appeals. Eighty-five white churches and

26 colored churches participated in the programs. The survey conducted as a prelude to the campaign covered more than 600,000 persons. At the end of the first week of the campaign, 5,521 persons had given their names as candidates for church membership, which was an exceptionally heartening beginning for a work that was to continue until Easter Sunday.

## Kansas City Has Peace Council

The Peace Council of Kansas City, an informal federation of organizations which wish to cooperate with other groups, is doing effective work in coordinating and intensifying all activities in behalf of peace, without interfering with the program of any group. An executive committee of nine directs the Council. Dr. A. Ross Hill, former president of the University of Missouri, and now president of the Ward Investment Company, is the chairman. Other members are prominent in club, civic and church activities, and represent Roman Catholic, Jewish and Protestant church affiliations.

Rev. Irvin E. Deer, Secretary of the Kansas City Council of Churches, serves as secretary of the Peace Council.

The executive committee recently sponsored a three-day visit of Kirby Page, who spoke ten times in the three days. It also sponsored a mass meeting which crowded Kansas City's largest church auditorium and turned people away for lack of room. This meeting was addressed by Sherwood Eddy, just returned from the Orient.

Any individual or group that has a vital suggestion feels free at any time to bring it to the attention of the secretary of the Peace Council, who calls a meeting of the executive committee. After approval, the suggestion is referred to all constituent bodies for action in their own way and through their own channels.

## Affords Leadership in Religious Drama

Under the auspices of the Greater New York Federation of Churches, a Council of Religious Drama has been formed which aims "to discover and conserve all interests, talents and resources in the domain of religious drama and its allied arts, and through mutual inspiration, mutual information and cooperative action to encourage and promote the application of religious dramaturgy to the worship and work of our churches and social service organizations."

On the evening of February 4, a demonstration program was given at the Broadway Tabernacle, centering around dramatic programs of special value for the Easter period. "Resurrection," a dramatic service of worship for Easter



Sunday, was presented by the Riverside Guild under the direction of Mrs. Lucille Vandiver. Charles Rann Kennedy's "The Terrible Meek" was presented under the direction of Mrs. Clarice McCauley of the Union Methodist Church. A children's interpretation of the Easter story in art was given by Miss Hulda Niebuhr, of the Madison Avenue Presbyterian Church.

#### Summer Schools for Peace Makers

To meet the need for accurate knowledge and clear thinking on international subjects, the American Friends Service Committee will hold this year three Institutes of International Relations; at Haverford College, Haverford, Pa., June 13-25; at Northwestern University, Evanston, Ill., June 20-July 2; and at Wellesley College, Wellesley, Mass., June 23-July 2.

All three Institutes will give opportunity for study, under experts in their respective fields, of such problems as war debts, disarmament and the Manchurian struggle. Courses of college grade, on the economic, political, and spiritual phases of the struggle for world peace, will run throughout the period of each Institute. Special courses for teachers will be offered.

Some of those who will give lectures at one or more of the Institutes are Bishop Francis J. McConnell, of the Federal Council; Leyton Richards, Minister of Carrs Lane Presbyterian Church, Birmingham, England; James G. McDonald, of the Foreign Policy Association; Prof. Sidney B. Fay, of Harvard University; Kirby Page, Editor of *The World Tomorrow*; Grover Clark, consultant on Far Eastern affairs; Yusuke Tsurumi, author and lecturer at Williamstown Institute; and Edward A. Steiner, of Grinnell College.

The charge will be \$35.00 for the entire period, for room, board, and tuition. Further information may be obtained from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

#### For Preachers Only!

A prize of \$250.00 is announced by the Macmillan Co. for the sermon that best meets the conditions outlined in the prospectus for a new volume of Prize Sermons to be published in the fall of 1932. In awarding this prize the editors will consider pre-eminently the following points: exegesis, spiritual insight, evangelical emphasis, homiletical technique, relevance to modern life and thought, style.

The rules of the contest include the following:

1. No author may send more than two manuscripts.
2. No manuscript shall exceed 2,300 words.
3. Manuscripts must be typewritten and double-spaced.

4. Authors must guarantee that their manuscript contains no copyright material without having received full permission for its use.
5. Manuscripts should be sent to the Rev. E. A. McAlpin, 130 Madison Avenue, Madison, N. J.
6. Manuscripts must be submitted before June 15.
7. All inquiries must be accompanied by return postage.
8. No manuscripts will be returned.
9. All contributors by submitting a manuscript accept all these rules and conditions.
10. The editors' judgment on all points shall be final.

The editors are to be: Rev. Hugh T. Kerr, Pittsburgh, Pa.; Rev. J. Newton Davies, Drew Theological Seminary; Rev. C. Wallace Petty, Pittsburgh, Pa.; Rev. Edwin A. McAlpin, Madison, N. J.

#### Causes of Crime in 1931

Haphazard employment, blind alley jobs and long periods of idleness between jobs were important contributing factors to crime and delinquency in 1931, according to the Year Book of the National Probation Association, 450 Seventh Avenue, New York, which has just been published.

The National Probation Association is an association made up of juvenile court judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime in the United States.

The five causes listed in the Year Book are:

First, lack of a sufficient regular family income to insure health and at least a minimum of decency and comfort.

Second, inefficient and dishonest standards of government.

Third, lack of vocational guidance and clinical facilities in the schools.

Fourth, the lack of proper recreation facilities.

Fifth, the inability of the Church to hold the young people of today.

"A survey recently conducted reveals that the age of offenders has been slowly descending through the years and that in recent years the grave crimes have been perpetrated by youthful offenders. The majority of these offenders have drifted away from the influence of the Church for a variety of reasons."

#### Federal Aid for Unemployment Relief

The report of the informal Steering Committee of the Social Work Conference on the advisability of federal action on unemployment has been printed and is available at 15 cents per copy through the office of Benson Y. Landis, 105 East 22d Street, New York.

The report includes the conclusions of twelve social workers and persons engaged in social education. Federal action

for unemployment relief is favored, although the committee divided in regard to the methods which should be used. One section of the report sketches the pros and cons of federal relief. Another section sums up available social data in regard to relief needs and resources. There are reports of sub-committees on public works and the administration of federal relief funds.

#### A New Purpose for Mother's Day

Plans for a nation-wide Mother's Day Campaign, May 8, to obtain better maternity care for expectant mothers, are taking concrete form among church organizations as well as other community groups, in accordance with suggestions made by the Maternity Center Association, 1 East 57th Street, New York.

Last year the Campaign sponsored by the Association culminated in a meeting of prominent citizens which included Mrs. Herbert Hoover, Mrs. Theodore Roosevelt, Sr., Mrs. Charles A. Lindbergh and many of the most eminent physicians of the country. They voiced protest against the high maternity death rate in this country, and demanded that America provide its mothers with more adequate maternity care, by means of which, authorities maintain, 10,000 of the 16,000 mothers who die annually in childbirth could be saved.

The Maternity Center Association will be glad to help local organizations by furnishing free data for speeches, programs for women's clubs, outlines for church services and other helps.

#### Boys' Week, April 30-May 7

The annual observance of Boys' Week this year is scheduled for April 30-May 7. Sunday, May 1, is set aside as "Boys' Day in the Churches." A pamphlet of suggestions of objectives, emphases and methods for each day of the period may be secured by writing to the National Boys' Week Committee, 211 West Wacker Drive, Chicago, Ill.

#### New Leaders in Cooperative Service

The new president of the Greater New York Federation of Churches is Rev. Charles Trexler, minister of the St. James Lutheran Church. Dr. Trexler is one of the younger Lutheran clergymen who are wholehearted supporters of the movement for larger church cooperation.

At the annual meeting of the Massachusetts Federation of Churches, Professor Norman B. Nash, of the Episcopal Theological School at Cambridge, was elected Secretary. He has been a member of the Executive Committee of the Federation since 1926. In the Episcopal Church, Professor Nash is a strong advocate of its cooperation with other communions, especially in all programs for social welfare.



## AMONG THE BEST NEW BOOKS

### A Survey of Methodist Episcopal Churches in Manhattan, The Bronx, and Westchester

By JOSEPH VAN VLECK, JR.  
150 Fifth Avenue, New York. \$1.00

TO SEE ourselves as others see us is made easy by the many critics of the Church. To see ourselves as we really are and to publish the facts is an undertaking so refreshingly frank, and courageous, and helpful that attention should be directed to this study. This survey of Methodist Episcopal churches in the metropolitan area was conducted by a technical staff under the direction of an advisory Survey Committee, but it is significant that the whole project was initiated and carried through by a City Planning Committee of 100—ministers and laymen—appointed by Bishop McConnell, representing all sections of the area.

The survey records the progress of nearly 100 churches with charts, and graphs for membership, Sunday school development, contributions and costs. It records also the types of programs and even the sort of sermons preached. A very important section is devoted to the problems of the Negro churches.

Several major problems emerge in the study:

1. How can Methodism support itself in the future unless it plants churches in neighborhoods of greatest opportunity? Specifically, should not more emphasis be placed upon the suburbs of Westchester?
2. Is too large a proportion of the denominational funds spent on mission enterprises? Perhaps the most serious criticism of the whole survey may be brought at this point. There is the implication that the whole aim of the Church is to produce the greatest number of Methodists per dollar expended, without reference to the need for service by the Church.
3. When should local churches move or merge? Specific suggestions are made.
4. Can we have a denominational church which is truly a community church? The survey implies a positive answer.
5. How can more effective religious education work be done? This report indicates that Methodism has done much better than other denominations in maintaining Sunday school enrollment.
6. How can the loyalty of the laymen be maintained? The survey seems to have been prepared on the presupposition that the laymen are the most important element in a church.

Perhaps the most interesting feature of this survey is in the questionnaire which was sent to a 20 per cent sampling of the church membership. More than 1,000 replies are tabulated, giving a fair cross-section of the opinion of the constituency. These replies indicate a high type of loyalty and an appreciation for the Church. It is, therefore, interesting to notice that 82 per cent voted in favor of a proposition that "the Baptist, Congregational, Methodist and Presbyterian denominations should unite as soon as possible." Seven hundred forty-nine replied that they could worship satisfactorily in most Protestant churches; 141 in any Methodist church; 56 only in my

own church. Five hundred six voted yes and 391 no on the statement, "I prefer a fearless sermon on a social problem to those on individual salvation." This is interesting in view of the survey report that out of 56 sermons heard and classified, only 4 could be listed as evangelistic. This indicates a definite change from the traditional Methodist emphasis.

The report is extremely significant in showing both the good work done, and also a lack of progress in many ways in a rapidly growing area. The Church will undoubtedly be far stronger when it has this basis on which to map its future plans.

THEODORE F. SAVAGE.

### The Machine Age and Its Influence on Humanity

#### Man and Technics

By OSWALD SPENGLER  
Alfred A. Knopf. \$2.00

#### The Tragedies of Progress

By GINA LOMBROSO  
E. P. Dutton. \$3.75

IN THE March issue of the BULLETIN we reviewed Edward A. Filene's "Successful Living in This Machine Age," with its optimism as to the moral and even religious values of mass production, as interpreted by a man intimate with modern industrialism on its practical side. In these two volumes we have a very different approach and different conclusions, by a philosopher and an historian.

Spengler's small volume is a sort of summary of his monumental volume, "The Decline of the West," in which he appraised everything in Western culture as being hastened to decay by civilization itself. The German "theology of crisis" is thus paralleled in philosophy.

The culture of this machine age, he declares with conviction, has run its course and faces catastrophe. Its former promises have proved imbecilities. We have discovered that there are men whose nature is to command and men whose nature is to obey. "Admittedly this is artificial, contrary to nature—but that is just what 'culture' is."

The author traces the history of mankind, in which he finds every high culture to be a tragedy. "As once the microcosm Man against Nature, so now the microcosm machine is revolting against Nordic man. The lord of the world is becoming the slave of the machine." Power depends on wealth, and wealth consists in industrial strength. All things organic are dying in the grip of organization. The machine is defeating its own pur-

pose. The unemployment that prevails in the white countries is no mere crisis. It is "the beginning of a catastrophe." Therefore, "Optimism is cowardice." "This machine-technics will lie in fragments forgotten—our railways and steamships dead, "our giant cities and skyscrapers in ruins." The age of technics "will be eaten up from within, like the grand forms of any and every culture."

And while the German philosopher was thus spelling the doom of Western civilization, a woman in Italy, the daughter of the world's famous criminologist and wife of the modern historian, Guglielmo Ferrero, was in part reaching like conclusions, by the path of history and research. Madame Lombroso finds "machinism" dangerous economically, socially, intellectually and morally, causing impoverishment through its "moral ravages," "placing society and the individual in abnormal relationship."

She traces its effects from ancient times to the present. The ancients learned to repudiate the machines of which we today are so proud, in the interest of higher human values. Modern industrialism has concerned itself with "egotistic interests" in the mobility of classes and life, suppressing liberty of thought and action, developing "luxuries, extravagance and sensual pleasures, in the desires that could be satisfied with wealth." Our wealth was taken from others without regard for the rights of ownership, the legitimate owners being slaughtered and made slaves in their own mines and properties to render us the product. The best customers of rich countries are the poor countries. War, based on false idealism, has been waged to protect this slavery. The leisure of the slaves has been decreased, the cost of living increased and a disproportion been created between production and consumption, leading to unemployment, the road from unemploy-



ment to pauperism has been a short one, as the country areas have been depopulated. Above all, individuality has been crushed by specialization. We have retrograded from the ancients "in all that requires reflection, divination and prevision." Intelligence has been lowered, moral sense has declined, the home and family disrupted, while force has conquered the weaker by the stronger. Idealism and intellectual joys have been destroyed by a mechanical standardization of life, including even an enforced uniformity of taste.

Like Spengler, the author concludes that we have developed a false culture. Our great and vaunted scientific discoveries have been used to break the laws of humanity and justice.

Madame Lombroso, however, does not leave us with Spengler. "The modern world suffers, not from the adoption of machines *per se*, but from the anarchy "which their rulers have imposed." In her constructive proposals she includes: the opening of nations and continents to each other, the decentralization of industry into smaller units, and the individualization of industry. This "is possible with all the attributes of modern times." We shall thus arrive at a civilization on a higher plane.

While it is difficult to see on what grounds Spengler and Filene could get together, the reviewer can see points of contact between Madame Lombroso's possible hope for the future and Filene's "successful living." Perhaps the two together give us the truth.

These are searching volumes, whose reading will repay every student of human life.

C. S. M.

## The American Year Book 1931

Published by the American Year Book Corp., 229 W. 43d St., New York. \$7.50.

OF ALL the works of reference published annually, the American Year Book is incomparably the most valuable for one who is looking, not merely for fragmentary facts, but for a real interpretation of events. It has behind it the support of the *New York Times*, which assures adequate resources, and it has the competent cooperation of a supervisory board representing national learned societies.

In approximately one thousand pages, the Year Book reviews the history of the year in the field of politics and international relations affecting the United States; the general situation in American government, national, state and municipal; the functioning of the government in such matters as finance, taxation, public resources and military defense; the situation in the field of economics, business and agriculture; the social conditions

of the country with special reference to population, labor, social service and religion, education and the sciences.

Division 17 entitled "Religion and Religious Organizations" will doubtless be of most interest to the readers of the BULLETIN. This section contains a brief but comprehensive survey of Protestant denominational activities during 1931, written by Rev. Herman C. Weber, the new Editor of the *Handbook of the Churches*. This is followed by an interpretation of interdenominational activities, written by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council. The work of the Roman Catholic Church is reviewed by John B. Kelly, that of the Oriental Orthodox Church by William C. Emhardt, and that of Judaism by Bernard C. Richards.

## Light on the East

JAPAN. By Inazo Nitobé. Charles Scribner's Sons. \$5.00.

SUN YAT-SEN VERSUS COMMUNISM. By Maurice William. Williams and Wilkins. \$5.00.

AMERICAN RELATIONS WITH TURKEY. By Leland James Gordon. University of Pennsylvania Press. \$4.00.

DR. NITOBÉ'S volume comes to the public at a most opportune time. He tells us that he has been delayed for three years in carrying out the pledge made to the publishers when he retired from his position on the International Secretariat of the League of Nations. His object is to enable readers "to understand the ideas and motives underlying changes now transpiring in Japan."

The writing of this volume was completed just before the outbreak in Manchuria, and therefore does not deal especially with the present Japanese-Chinese conflict. But the "Historical Background" and the "Emergence of New Japan," in which Japan's relations to Korea, China and Russia are briefly told, throw a flood of light on not only the past but also the present.

Dr. Nitobé, a Quaker, describes Japan's relations with her neighbors in realistic terms. He frankly states the defects and weaknesses in her policies and programs. His rapid sketches are highly illuminating and should be carefully studied by those who would really understand present-day Japan and her problems.

Dr. William describes one of the most striking episodes of recent history. He shows by many quotations from the "Three Principles of the People"—China's Bible today—that Dr. Sun in his lectures on the Third Principle rejected the Marxian interpretation of history and the Bolshevik program of Soviet Russia for a universal class war and the dictatorship of the proletariat which he had accepted in the earlier section of his

"Three Principles," and adopted the social interpretation of history and the democratic program of the cooperation of all classes.

This extraordinary change of attitude was due to Dr. Sun's study of Dr. William's volume published in 1921, entitled "The Social Interpretation of History: A Refutation of the Marxian Economic Interpretation of History," and explains the anti-communist and anti-soviet attitude of Chiang Kai-shek and the Nanking Government. It explains also the deep cleavage among the Chinese people—some accepting and struggling for Dr. Sun's earlier teachings, and others firmly contending for his later views. The terrible civil war raging in China today roots back in China's "Bible." Its issues are fraught with incalculable consequences for the world. If China becomes thoroughly Communist—a member of the Union of Socialist Soviet Republics—world history for many decades will be quite different from that which will develop if China rejects and suppresses Communism and ranks herself among the democratic nations.

Dr. Gordon pictures realistically present-day Turkey and shows how she has come to be what she is. He traces in rapid outline this history of a century and the romance of American trade with Turkey. "Politics and Economics in Turkish American Relations" and "America Opens the Door in Turkey" occupy two-thirds of his volume. Part Four describes "America as a Haven for Minorities" and discusses the losses and gains to Turkey of emigration to America.

The author has rendered a valuable service to the American public in removing much misinformation and prejudice and in providing a large amount of reliable information.

S. L. G.

## International Relations

THE BACKGROUND OF INTERNATIONAL RELATIONS. By Charles Hodges. John Wiley and Sons. \$5.00.

A careful study of this scholarly work will prevent the reader from arriving at hastily formed and inconclusive decisions regarding world affairs. Widely known as Associate Professor of Politics at New York University, Professor Hodges surveys the fundamental facts and policies that have governed and that still govern the relations of nations with one another.

The reader is able to sense something of the sweeping vision of the author who, in turn, is able to interpret the expanding political movements of the past in such a way as to deepen confidence regarding the outcome of the future. In that respect, the history portrayed by the author is made to live. Full of life, too, is his interpretation of the present-day contacts between nations, and full of hope is the author's interpretation of the days to come.



THEY THAT TAKE THE SWORD. By Esme Wingfield-Stratford. William Morrow & Co. \$4.00.

This prominent British author declares that war, looked upon as a disease, can be cured, and will be cured when men of large parts set themselves to the accomplishment of this task. The author traces the blood-red path of war through the ages. He describes with what sacredness the duel and the blood feuds of yesterday were regarded, and with what abhorrence these same practices are regarded today. In much the same manner, he believes, mankind will move away from war and the things that make for war.

One of the most impressive chapters diagnoses the professional military mind, pointing out that men trained for years to think in terms of military necessity are congenitally incapable of unbiased thinking with regard to world problems.

The author is particularly effective when depicting the horrors and destructive forces that will be visited upon the nations if they ever again resort to war on a world scale.

The style is brilliant, the logic persuasive. The author has made a valuable contribution to the literature of peace.

THE HISTORICAL EVOLUTION OF MODERN NATIONALISM. By Carlton J. H. Hayes. Ray Long and Richard R. Smith. \$3.50.

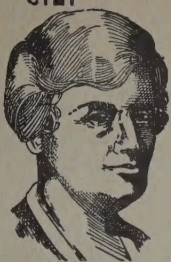
Professor Carlton J. H. Hayes, of Columbia University, is regarded as one of America's most reliable students of the rise and significance of nationalism. This book is a companion volume to the author's "Essays on Nationalism," published five years ago. In the former volume, Professor Hayes analyzes the more belligerent and militaristically minded nationalism that immediately preceded and followed the World War. In this latter volume, the author seeks to interpret the different types of nationalism which have been evolved in Europe within the last two centuries. There is a splendid chapter on the economic aspects of nationalism, and still another on the influence of nationalism on the pursuit of peace.

W. W. V. K.

## The Book We Love

By CHARLES L. GOODELL  
Abingdon Press. \$1.00

TO READERS of the BULLETIN Dr. Goodell is so well-known that no writings of his need special commendation. In the present little book, he reveals his own deep love of the Bible and shows what it means to his own experience. Dr. Goodell does not attempt to deal with the Bible as a technical scholar, but does something better. He interprets the significance of the Bible for life. To read his book is to feel a



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—J. S. . . . Oklahoma

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glow of new gratitude for the message of the Bible and its influence in human history.

The early chapters present a brief popular picture of the message of the various sections of the Bible. The later chapters deal with the influence of the book and the testimony of great souls of all ages to its power. Every chapter is packed with vivid incident and illustration.

## The Horror of It

*Camera Records of War's Gruesome Glories, Arranged by* **FREDERICK A. BARBER**

Brewer, Warren and Putnam. \$1.50

**B**RIEF forewords by Dr. Harry Emerson Fosdick and Mrs. Carrie Chapman Catt constitute the text. The remainder of the volume, except for a dozen driving war-time poems, consists of reproductions of photographs of war scenes—marching men; waving flags; battlefields strewn with dead and dying; legless, armless, blind, cripples for life; shattered faces; barbed wire entanglements with helpless soldiers caught upon them; gallows whereon are hung spies and war's culprits; tanks; trenches filled with dead; gas victims; civilians killed by war; starved children; hopeless and homeless refugee women and children; ten thousand skulls; ten thousand wooden crosses; "iron crosses" of glory; weeping mothers at cemeteries.

This is a volume for the eye to see what no words can tell. It describes what "actually did occur and will occur

again in forms more horrible if war returns." It shows that "war is a mad and barbarous business." We all believe in national defense, but many of us now believe that there is a better way for defense than by war. This volume should spur us to more vigorous efforts to substitute for war law and reason, goodwill and cooperation, organizing the world for justice, security and enduring peace.

## Liberating the Lay Forces of Christianity

By **JOHN R. MOTT**  
Macmillan Co. \$2.00

**O**NE of the most distinguished laymen in the American churches discusses a problem of crucial importance for the development and application of religion in life. He reviews the various movements which, from apostolic to modern times, have brought lay members into religious service. Many neglected areas of this long story are brought to mind, but the chief emphasis is placed upon modern Christian movements which have enlisted the devotion of men.

An amazingly fruitful and wide contact with the life of the world has provided the author with the innumerable illustrations which enrich the story; likewise a knowledge of the forces which militate

against the larger participation of laymen in the work of the churches. After pointing out the weaknesses of current religious life which account for the comparative sterility of the Church, Dr. Mott concludes with an analysis of the secrets of liberating a greater enthusiasm and force among laymen.

## High Lights on Hymnists

By **CAROLINE LEONARD GOODENOUGH**  
Published by the author, Rochester, Mass.  
\$3.50

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